

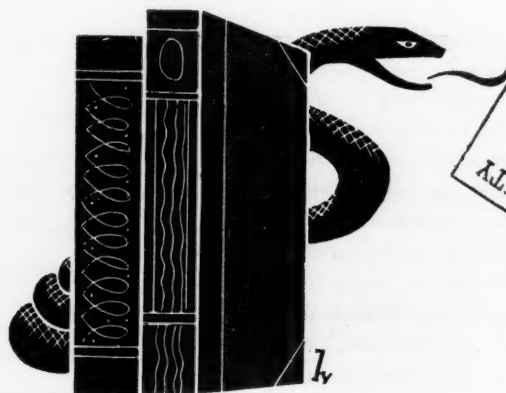
December 13, 1958

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# America

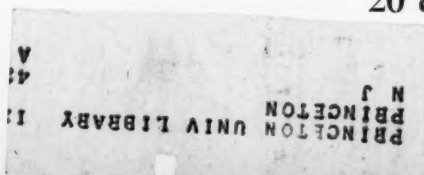
## Teaching "Dirty" Books

*by Robert Boyle, S.J.*



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# America

National Catholic Weekly Review

Vol. C No. 11

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Whole Number 2586

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# Correspondence

## Firm Dissent

EDITOR: AMERICA criticized the report of the State Chief Justices (10/18, p. 60). But if anyone is qualified to caution the Supreme Court—you state in the same article that that august body is not beyond criticism—such an eminent group of jurists may do it. You wrote again (11/22, p. 231) that they “peevisly accused the U. S. Supreme Court of exceeding its powers.” The report was anything but the childish fretfulness you deem it. BROTHER NELSON, S.C. Brooklyn, N. Y.

## Problems of Retirement

EDITOR: Your editorial “Mandatory Retirement Plans” (AM. 11/22) was timely indeed and showed a genuine insight into the psychology of those entering on retirement.

There should be more attention to, and study of, the problems of the aging. I have participated in study groups on that topic conducted by community agencies and State universities, but feel keenly that Catholic groups ought to be doing more.

LEO F. KUNTZ

University of Notre Dame  
Notre Dame, Ind.

## MRA a Religion

EDITOR: I am very grateful to you for the attention which you gave to my directive on Catholic participation in Moral Re-Armament, in your editorial “Salvation—through the Church or MRA?” (AM. 9/20).

From the time of my accession to the Diocese of Marquette in 1947, I have had occasion to observe the movement closely in its activities on Mackinac Island in my diocese. At that time, the activities on the Island were not very extensive, and were limited to short sessions in the summer months. During the last few years these activities have grown. Mackinac Island is now considered a world center of training for MRA, on a par with Caux, Switzerland.

I had hoped that it would not be necessary for me to publish any ban on Catholic participation in MRA. I was afraid that this might merely give unnecessary publicity to the movement. However, the ever-increasing number of Catholics from foreign lands in attendance at MRA World Assemblies, and the growth of the influence and impact made on the native Islanders,

members of St. Ann's parish, made it necessary for me to take the step.

You refer to a long period of prudent silence on the part of the Church authorities in the United States about MRA. This is quite understandable since the influence of MRA in its formative stage here in the United States did not register much attention except at the site of their training center, which is in the Diocese of Marquette. The movement may yet draw attention over broader areas. Hence, one of the reasons for the directive and my wish to diffuse it.

Most of the many letters which I have received about my directive on MRA were very favorable. However, the opinions voiced by the Catholic full-time workers and supporters of MRA who wrote to me confirmed me in my conviction that there is danger from MRA to the integrity of their faith.

It will be of interest for you to know that Bishop Léon Joseph Suenens, Auxiliary of Malines (Belgium), who published a very authoritative work on MRA a few

years ago (“The Right View of Moral Re-Armament”), acknowledged the receipt of my directive with a letter in which he expressed great satisfaction over the stand taken by me. I also received an acknowledgement from a ranking official of the Holy Office. He expressed warmest congratulations on the step taken, noting that it was entirely in keeping with the spirit of the directives of the Holy Office.

It is also to be noted that Fr. Prudencio Damboriena, S.J., of the faculty of the Gregorian University in Rome, who is a specialist in the field, wrote an extensive article on MRA last year in *Monitor Ecclesiasticus*, of Rome. It is his opinion that MRA is replete with religious elements of Protestantism. At present he is writing a series of articles on MRA in *Civiltà Cattolica*. I have had extensive correspondence with him as well as a long personal interview, from which I received a complete confirmation of my own position, viz., that MRA is a religion.

MOST REV. THOMAS L. NOA, D.D.  
Bishop of Marquette

[Copies of “Pastoral Instruction on Faith, with a Directive on Catholic Participation in Moral Re-Armament” are available free from the Bishop's Office, 444 S. Fourth St., Marquette, Mich. Ed.]

## Wonderland

by John M. Scott, S.J.

From beginning to end this book pulses with a sparkling style rarely matched by professional writers. “Without the ocean in the sky you would dehydrate like a California prune.” “Clouds cellophane the aspen trees with ice.” “When your oil pump goes on a sit-down strike your ‘hot-rod’ becomes a red-hot.” “Next time you slap cold cream on your face remember that you are hiding behind a dead fish and a chunk of prehistoric seaweed.” These are just random samples of Father Scott's consistently graphic style. The purpose of the book is to renew the reader's sense of wonder at the natural marvels surrounding him, and so to raise his mind to God. Father Scott shows how man's daily life is affected by glass, oil, atmosphere, clouds, meteorites, sun, stars, planets, light beams, oceans, electrons, winds, and air. His dazzling pen makes you blink as you come to realize your marvelous powers of sense, of memory, and of imagination. The book's value is enhanced by numerous clear-cut photos and a copious index.

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# Current Comment

## Call to Action

Early last week, with Thanksgiving behind them, the plush stores along Manhattan's Fifth Avenue were beating the drums for Christmas sales. At Augusta National Golf Club the President was mixing golf, bridge and business in the proportions that appeal to him. Wall Street was booming, and even Detroit, rocked by the recession, was showing fresh signs of life. Schools remained closed in Arkansas and Virginia; and regardless of opinion throughout Asia and Africa, small-minded men were still raising the shoddy banner of white supremacy. On the industrial front labor and management were carrying on as if Karl Marx had never lived and communism was no more than a bad dream.

It was hard to believe that only a few months ago U. S. troops had swarmed ashore on Lebanon, or that the most powerful fleet assembled since World War II had stood guard off shell-spattered Matsu and Quemoy. It was even harder to believe that the Kremlin had precipitated a crisis over Berlin that could conceivably touch off World War III. From one end of America to the other, the order of the day was business as usual.

We don't like the role of kill-joy. We shrink from prophecies of disaster. We would be false to our trust, however, if we did not sound one small, Cassandra note of warning. God forbid that war is in the cards. But God forbid, too, that if war comes, it comes because a peace-loving, pleasure-minded people, blinded to reality, invited it. Instead of petty talk about cutting the Armed Services and holding the budget to some predetermined level, we have a strong feeling that what the country needs from Washington today is a ringing call to action and sacrifice.

## Atlas Goes for Broke

Spitting blinding flame and growling thunderously, an Atlas ICBM unleashed the full thrust of its engines at Cape Canaveral on the night of Nov. 28, strained far above the stratosphere and

sped on to dunk its hot nose cone in the South Atlantic a half-hour later and 6,325 miles away. The Pentagon confirmed the fact that this was the first time the monstrous "beast" had flown its full range and zeroed in on the assigned target area.

In the last year the Atlas underwent at least 15 firings at Canaveral with varying degrees of success. The latest launching shows that the United States has now appreciably closed the ICBM gap between itself and the USSR. In August, 1957 Moscow crowed that it had fired the first intercontinental ballistic missile; it later confirmed this boast by dotting our skies with the starlike images of a series of sputniks. It now remains for us to put the Atlas in production and prepare launching sites. It is expected that a few Atlases will be set up at several stations by the end of 1959, and that a number of squadrons will be operational by the end of 1960. Not too soon, for Russia may already have its T-3 ICBM operational.

Although Atlas is only the first in a series of ICBM's (Titan, a more sophisticated weapon, is about a year away), it represents a deterrent threat which Russia cannot ignore. The Atlas can carry a hydrogen warhead from hidden home-sites to the Soviet heartland at a speed twenty times that of sound. Just now, the interception of such a fantastic weapon is no more than a questioning gleam in the eyes of the anti-missile "engineers."

## Gaullist Triumph

Since even in the land of their origin the tags "right," "left" and "center" have become blurred, the safest way to interpret the polling for the National Assembly of the Fifth French Republic is to call it a Gaullist victory. The biggest winner was Jacques Soustelle's Union for the New Republic, which, in addition to a sweep by its allies in Algeria, won 188 of the 465 Assembly seats allocated to metropolitan France. Like Premier Charles de Gaulle, on whose popularity M. Soustelle capitalized, the new party says that its posi-

tion in the political spectrum is squarely in the center.

Most of the commentators, however, consider the election a rightist triumph. They point out that the Communists and Socialists, the traditional leftist parties, were decimated; and that the big center parties with a leftist bias—the anticlerical Radical Socialists and the Catholic Popular Republicans—also sustained heavy losses. On the other hand, the conservative Independents and Peasants boosted their representation from 107 seats in the old Assembly to 132 in the new. However, partially offsetting this, the extreme right-wing Poujadists were almost completely eliminated as a political factor. They salvaged only a single seat from the 30 they formerly held.

To appreciate future developments in France, it is important to note that the new Assembly is far from being a perfect mirror of popular sentiment. The abandonment of proportional representation exaggerated left-wing losses. Although the Communists, for instance, won only 10 seats in the Assembly, they polled 20.7 per cent of the vote. All told, parties ranging from left of center to far left won half the votes cast in metropolitan France. This suggests that General de Gaulle, to maintain national unity, must follow a centrist course in domestic affairs and avoid an extreme rightist solution in Algeria.

## Have Country, Will Federate

The All-African Peoples' Conference, which on Dec. 12 concluded its week-long discussions in Accra, capital of Ghana, has set the nerves of many of the world's chancelleries a bit more on edge. What sharpened the impact of this conference, which brought together the 10 independent countries and 40 other territories of the continent, were an event and a personality.

The event occurred Nov. 23 when Ghana and Guinea signed a document declaring their intent to federate and inviting their neighbors to join them. The personality was Kwame Nkrumah, Prime Minister of Ghana, an old hand at the *tour de force*.

Ghana, created by the fusion of the former British colonies of the Gold Coast and Togoland, since its independence one year ago has been a member of the British Commonwealth.



Sékou Touré, Guinea's strongman, cleanly snipped the umbilical cord tying his people to French Africa two months ago, after their overwhelming rejection of the new de Gaulle constitution.

The London *Times* stiffly remarked that "Dr. Nkrumah has done an ill service to the comity of the Commonwealth" by signing the document of federation "so precipitately." Touré and Guinea, on the other hand, anticipating the almost certain end of French economic interest in their backward land, took the initiative in seeking union with Ghana.

The Nkrumah-Touré statement began with a reference to the happy example of the 13 American colonies which ultimately developed into the United States of America. But whether the dreamed-of United States of Africa will be blessed with the quality of leadership

that led its American prototype is a question that can be answered only in the next decades. Ghana's Nkrumah has not increased confidence on this score by his recent highhanded treatment of political adversaries.

## Catholic Heads Unesco

From Julian Huxley to Vittorino Veronese, from the high priest of scientific humanism to a former Catholic Action leader, is a transition of no mean scale. Yet in its twelve years Unesco has made just such a leap. On Nov. 22 the General Conference of that body elected as director general a man whose personal commitment is as thoroughly and publicly religious as the ideological allegiance of Unesco's first director, elected in 1946, was agnostic and materialist. Dr. Veronese, 48, was formerly

(1944-1952) secretary general and president of Italian Catholic Action.

The professional qualifications of the new director general are of the highest order. But the significance of his choice lies in his background. No doubt a potent factor in his election was the fact that, to date, no European has held this post. But it is not wide of the mark to surmise that Dr. Veronese was selected not merely because he is a European but also because he is a Catholic. In so acting, Unesco's delegates conceivably wished to honor their own professions of respect for the multiplicity of cultures in the world.

On the other hand, the active candidature of Dr. Veronese was in itself a sign that, in top Catholic intellectual circles, the conviction exists that Catholic bodies can with dignity and utility take active part in a world cultural

## The Old Look

ON NOVEMBER 13, Secretary of Defense Neil McElroy announced a new "New Look" in United States military policy by which we are to give increased recognition to the danger of local emergencies, such as those in the Formosa Strait and Lebanon.

We will do this, Secretary McElroy said, by further reducing our military manpower, by relying on the armies of our Allies to do any ground fighting for us, by cutting back our Intermediate Range Ballistic Missile program and by relying almost exclusively on the Intercontinental Ballistic Missile.

On November 14, the State Department attempted to reassure our Allies that "There have . . . been no basic changes in United States defense policies." But the cuts in manpower and IRBM's, and the avowed intention of the United States to use the armies of its Allies as a buffer between itself and the menace of Communist power remain.

As should be obvious by now, the overriding considerations of the Administration as regards national defense are fiscal, not military. We are, in short, back to where we were in the Harding, Coolidge and Hoover Administrations and in the 1948-50 era of the Truman Administration. The new New Look turns out to be a very old, old look indeed.

How well does the claim for economic security

[On November 20 the Defense Department began to apply the cut of 70,000 men as planned by President Eisenhower last January but postponed by the Middle East crisis last July. MR. KENNEDY is a free-lance writer on military affairs. Ed.]

over military security stand up? Is there, in fact, any real conflict between the two?

The industries of the United States, and of the West as a whole, are operating in a quasi-vacuum, caused by the partial or complete sealing off of their great natural markets in the East. Defense spending has been a major factor in filling that vacuum. When, two years ago, then Secretary of Defense Charles E. Wilson announced that defense spending would be held to an arbitrary \$38 billion per year, there was an almost immediate slump in transportation and in heavy industry, the two sectors of our economy most sensitive to defense spending. The national recession that followed has cost us more in relief measures and in lost taxes than we were supposed to have saved by putting a ceiling on defense.

It would appear that false defense economy is as dangerous in the short run as it surely is in the long.

The anti-Communist policy of the United States cannot survive the military strength on which it rests. Any assumption on our part that, for the right price, our Allies will do the fighting and dying for us is doomed to disappointment, and justly so.

Congress found, in considering the current defense budget, that only by legislative edict could it save our land-power reserve forces from virtual dissolution. If the United States is to continue to resist Communist pressure, it may be necessary for Congress to extend that edict to the Army and the Marine Corps. Money in the bank is of no use to a dead man, or to a vanished people.

WILLIAM V. KENNEDY

forum such as Unesco. In any case, the recent election shows that fresh winds of toleration and understanding are now stirring in Unesco. Much credit for this new spirit should in all justice be rendered to the outgoing director general, Dr. Luther Evans of the United States.

## Universal Bible Sunday

Nearly 13.5 million Scriptural texts in more than 270 languages were distributed every year during the past five years in this country and abroad by the American Bible Society. The society's annual "Universal Bible Sunday" (Dec. 14 this year) prompts a closer look at the work of this group.

A report presented at the society's 40th annual meeting, in November, revealed that the society makes the whole Bible available in 81 languages, the New Testament in 103 and sections in 154. In Latin America last year the society distributed 3,374,899 texts (about half of the 7,163,716 total distributed outside the United States). In addition, some 1.5 million texts were distributed in Latin America last year by Bible societies of other countries. The American society is now encouraging translations into 30 Indian languages spoken in Mexico and other parts of Latin America. It also has plans for putting Bibles into the hands of the literate in India and Ceylon (estimated at 25 per cent of the population).

The American Bible Society merely distributes Bibles; it does not itself go into the interpretation of the Bible. The liberal and evangelical Protestants who support the society are aware that they are poles apart in their views of the Bible: some hold that it is the revealed word of God, others that it is merely a human response and witness to revelation. In observing this widespread distribution of the Scriptures, one can only regret that so many of the recipients lack an authoritative interpreter, which "the unlearned and the unstable," as St. Peter wrote (II Pet.3:16), so obviously need.

## Israel and the Refugees

Israel has moved a step nearer the solution of the ten-year-old Arab refugee problem. On Nov. 18 Israeli Ambassador Abba Eban announced in the UN that his Government was prepared to

compensate these victims of the Palestine war provided they remained in Arab lands and Israel received financial help to settle the refugee claims. Israel would be willing to repatriate some few of the displaced Arabs, Mr. Eban said, in order to reunite separated families.

Does the Israeli proposal go far enough? The Arabs, who still insist on the refugees' unconditional right to repatriation, would say no. So too would Henry R. Labouisse. Speaking recently at a dinner sponsored by the American Committee to Benefit Arab Refugees, UNRWA's former director general called for concessions on both sides if the Arab states and Israel are to achieve

## Angels to Paradise

Shock and sorrow swept over the nation Dec. 1 at news of the fire that suddenly struck Chicago's Our Lady of the Angels School, taking 90 lives and injuring scores of children. It was the third worst school fire in a century. At the height of the rescue operations, while hundreds of youngsters were being led to safety, the city's newly installed Archbishop Albert G. Meyer arrived to console his flock. Beside him stood Chicago's Mayor Richard J. Daley.

Our prayerful condolences go out to all those who suffered loss—to the bereaved families; to Msgr. Joseph F. Cussen, pastor of Our Lady of the Angels parish; to the Sisters of Charity of the Blessed Virgin Mary, three of whom perished in the fire.

peace. Israel, he remarked, must recognize the principles of repatriation and compensation as set down in the UN resolutions of 1948. In his judgment most of the refugees would prefer not to settle in Israel. But only by recognizing the principle of repatriation—which Israel has refused to do—would it be possible to determine how many are willing to return. As for the Arab states, they must accept the existence of Israel and abandon any ambition to destroy it.

Time is running out for the refugees. Each year it becomes increasingly difficult to secure the ten-cents-a-day pittance allotted by the UN to these unfortunate displaced persons. On Nov.

10 U. S. delegate George McGregor Harrison told the world body that the United States was opposed to continuing the present UNRWA program beyond 1960. That gives Israel, the Arab states and the UN two years to work toward solving this painful problem.

## School Peace in Belgium

Who would ever have thought it possible—an amicable settlement of the school question in Belgium? For nearly a century, this had been the issue on which Belgian political life had turned in its most bitter phases. Compromise seemed out of the question as Catholics and anticlericals, succeeding each other in power, undid the work of the preceding Governments.

Yet, on Nov. 23 the national committees of the three major parties separately sanctioned a "school pact" drafted after tri-party negotiations begun in August. The agreement was essentially a victory for the Christian Social party, whose chiefs gave it their unanimous backing. The traditionally anticlerical Liberals, who are now in the Governmental coalition with the Christian Social party, were nearly as unanimous. The Socialists showed that their fanaticism died hard, but even they gave the pact more than a two-to-one majority (569 in favor, 231 against, with 18 abstentions).

The pact will have the effect, if adhered to, of removing the school question from partisan politics—where indeed it has brought diminishing returns. Among other things it provides for generous state subsidies for religious schools and for religious instruction in the state schools wherever the parents request it. For friends of Belgium everywhere this apparent end of a century of passionate conflict is a most welcome proof of the good sense of the Belgian people and a presage of renewed national strength. The pact, in addition, provides dramatic vindication of the UN (and European) human-rights declarations on the prior rights of parents to choose the kind of education they wish for their children.

## Planning for Latin America

On Nov. 15 Pope John XXIII received in audience five Cardinals and 39 bishops of Latin America who had just ended a week-long meeting of the

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Latin American Bishops' Council (CELAM) in Rome. The Holy Father congratulated them on CELAM's remarkable achievements in its first three years of existence. He also made certain important suggestions for its future activity.

He proposed one long-range objective for CELAM: to find more priests. How urgent that task is appears clearly from a booklet published that same week in this country, *Basic Ecclesiastical Statistics for Latin America, 1958* (Maryknoll Publications, Maryknoll, N. Y., 75¢). According to those statistics, in the year prior to July 1, 1957 no priests

were ordained for 187 of South America's 330 dioceses, vicariates and prefectures apostolic; 48 of them had only a single priest ordained. Central America and the Caribbean nations were even worse off.

Yet not all is somber in the picture of the Church in Latin America. The Holy Father complimented the bishops of CELAM for the new vitality which the Church has noticeably demonstrated in the past three years. He praised, for example, the "nation-wide missions" which have so successfully intensified the spiritual life of the people of Bolivia and Ecuador. The Confraternity of

Christian Doctrine is now active in almost every diocese there and is bringing Christ's message to more and more of the faithful. New dioceses have been set up (their number grew from 268 to 463 during the reign of Pius XII), thus strengthening the framework of the Church.

We of North America, who have inherited the flourishing Church planted here by missionaries in years past, will be called on more and more to help the Church in Latin America. From our relative abundance, both in vocations and in money, we can and must help our South American brothers.

## Squall over Japan

TOKYO—The little boys and girls who were busily hula-hooping in the streets and sidewalks last November 5 must have wondered. With big, grave eyes they stared as 10,000 workers and students, carrying flags and banners, marched past to demonstrate before the Diet building against the Police Duties Law revision bill.

It was just one blast of the storm which had broken out less than a month before, spread more quickly than the recent hula-hoop rage, and completely disrupted the Diet. On October 8, the pro-U. S. Liberal-Democrat Party, in a surprise move, submitted a sweeping revision of the Police Duties Law, which had been enacted in 1948 under the Occupation. The Socialist party reacted just as quickly. Socialists boycotted all Diet committees except the steering committee. And outside the Diet, reaction was just as violent. All over Japan the dark memory of the Kempeitai and the notorious pre-war Public Peace Preservation Law stirred up fears of another police state.

The center of the storm, the Police Duties Law, contains only eight articles, of which six were proposed for revision. Among other things, the revisions would grant to police the authority to search persons suspected of carrying weapons, to extend police entry to "public facilities or places," and to take into custody "unescorted sick or injured persons and similar persons." (The "similar persons" would include drunks. The Socialists claim they would also include sit-down strikers.) Most important, police would be granted authority to disband public gatherings if, in their judgment, "a dangerous state is foreseen to occur," and to take preventive action "in case it is obvious that there is a possibility that public security and order will be greatly disturbed."

One Socialist objection was that the chief aim of revision is to strengthen control over all collec-

tive action which opposes Government policies. If it were up to the police to determine whether "public security and order" is threatened, they feared, meetings and demonstrations opposing the current Japan-U. S. Security Treaty revision talks and continuance of American bases in Japan could easily be suppressed.

In defense of the proposed revisions, the Liberal-Democrats assured the public that the revised Police Bill would not be abused, and pointed out numerous recent events demonstrating the inadequacy of the present law to safeguard the rights and safety of the public.

On October 15, the Diet proceedings, disrupted for a week, were normalized by a compromise plan, but the Liberal-Democrats could not manage to get the bill passed before the end of the Diet session, November 7. So, by a subterfuge, which the papers called the "Tory blitz," they extended the session for another 30 days.

In the hectic days that followed, the hula-hoopers weren't the only ones going around in circles. When the Socialists boycotted the Diet amid cries that the extension was illegal, the Liberal-Democrats were left with the dilemma of continuing the proceedings alone or seeking a compromise at the sacrifice of the Police Bill. Since the first alternative endangered the whole parliamentary system, they finally agreed on November 22 that the Police Bill would be shelved and all Diet activities except strictly necessary legislation cease until the opening of the next regular session on December 10.

By the time the Police Bill revision is again introduced to the Diet, the children of Tokyo may have laid aside their hula-hoops for a new plaything, but they will most probably be witnesses of other protest marches on the Diet before the issues of the Police Bill and the U. S. Security Treaty revisions are settled.

JAMES L. ANDERSON



# Washington Front

## The Rise of a New Star?

OF THE NEWLY elected officials drifting through Washington in this quiet time before Congress reconvenes, none has provoked as much speculation and scrutiny as Nelson Rockefeller, the Governor-Elect of New York. Mr. Rockefeller rather ostentatiously called on Vice President Nixon during his brief stay, and smilingly rejected all suggestions that he and his host might be rivals for their party's Presidential nomination in 1960. This could be mere protocol. There are, if you can believe what you hear, no contenders for the Presidency in 1960—in either party.

The fact is, of course, that willy-nilly, in the public mind at least, Mr. Rockefeller, with one giant step, has brought himself abreast of Mr. Nixon on the high road to the White House. Professional Republican politicians, however, have stubbornly turned their backs on this tableau. Party leaders, who could be expected to be crowding close to the golden boy of their darkest hour, are surprisingly distant about his national prospects. When quizzed as to his future, they piously protest that he has promises to keep to the voters of New York.

This is generally translated to mean that they have pledged themselves to Mr. Nixon, who is much more their kind of man. While Mr. Nixon's recent, arduous

effort on the campaign trail conspicuously did not produce the desired effect among the voters, it did serve to renew his old acquaintance with party leaders all over the country. They approve his partisanship and his tactics. Mr. Rockefeller, winner that he is, unnerves them, apparently, in precisely the fashion of Wendell Willkie in 1944. You didn't have to be a detective to find out Mr. Rockefeller's party affiliation during the New York race, but it certainly was not stressed. And while his campaign pronouncements were limited to such local matters as rent control and the maintenance of the 15-cent subway fare, it is perfectly apparent that he is so modern a Republican as to be several paces ahead of the Administration, which is already too modern for their taste.

If Mr. Rockefeller faces formidable odds as a potential candidate, he also has many advantages. If he settles down and gives his State a brilliant administration, he will add the claim of political performance to that of proven charm. The extreme unpopularity of the national party will not rub off on him. He virtually fled from its leaders whenever they visited New York, and he cut loose from the Administration when it moved too slowly for him in matters of foreign policy and social reform.

Secretary of Labor Mitchell said, in the face of Harold Stassen's new "dump-Nixon" move, that the nomination would and should be the Vice President's. But if Mr. Rockefeller decides to go after it, nobody who has observed his personality and persistence will count him out.

MARY MCGRORY

## On All Horizons

**CHILD IN NEED.** A second, enlarged (248 p.) edition of the *Directory of Catholic Facilities for Exceptional Children in the United States* has been prepared by the Special Education Dept., National Catholic Educational Assn. It contains information on institutions and specialists (NCEA, 1785 Mass. Ave., N.W., Washington 6, D. C., \$2.75). It is estimated that over a million Catholic children benefit from this appealing work of mercy.

► **RECENT DEATHS . . .** In Honolulu, of Rev. Hubert P. Winthagen, SS.CC., 55, director of the *Catholic Herald*, diocesan weekly of Hawaii . . . In Kane, Pa., of Miss Frances M. Maher, supreme regent of the Catholic Daughters of America. Under her leadership membership of the CDA nearly doubled since 1950.

► **LECTURE SERIES.** A series of monthly lectures on the theme "Contemporary Dimensions in Freedom" has been planned by the Theology Department of Fordham University. The first in the series, given on Dec. 11 by Rev. Gustave Weigel, S.J., was titled "The Role of Theology Today."

► **INTERFAITH ART.** A unique exhibit of art and sculpture on the theme of Christ's coming, by Catholic, Protestant and Jewish artists, is being sponsored by the Grail, international Catholic lay organization, at the Paraclete Bookstore Galleries, 146 E. 74th St., New York, N. Y., Dec. 7-29.

► **CHURCH FATHERS.** The gems of early Christian preaching are presented in *The Sunday Sermons of the Great Fathers*, published by Henry Regnery

Co., Chicago 4, Ill. Translated and edited by Dr. M. F. Toal, these patristic homilies on the gospel are available in two formats: a de luxe edition in two volumes (\$7.50 each) and a hand edition in two volumes (\$4.50 each).

► **LITHUANIAN. AMERICA**, in its own 50th year, salutes another golden jubilarian, *Draugas*, the Lithuanian-language Catholic daily of Chicago (circulation 55,000).

► **PH.D., CAND.** The Associated Newman Club Alumni of New York offers a \$2,000 graduate scholarship to a Catholic who is preparing to teach in a secular college. Applicants must be residents of, or studying in, New York City or near-by New York State counties. They must also be doctoral candidates accepted by the college or university at which they are now studying. Forms from Scholarship Committee, Room 103, Earl Hall, Columbia University, New York 27, N. Y. R.A.G.



# Editorials

## Soviet Zigs, Western Zags

By now everyone has caught the aroma of the sizzling potato Khrushchev lifted from the coals on November 10 and tossed to the jittery Nato allies.

The Soviet premier has told the world that he will cede full sovereignty to East Germany, abolish four-power rule over the island outpost of Berlin and leave us to deal as best we can with his satellite for access to the vulnerable former capital. No concessions are offered by the Russians except that of negotiating a "free city" status for Berlin during the next six months.

As usual when Khrushchev leans on the panic button, the diplomats on our side have been busy trying to divine the real objectives of the USSR. Whatever they may be, it is essential that we stay steadfastly aware of two aims which the Soviets persistently seek. First, they are determined to retain the initiative in the war of nerves. So long as Russia can crack the whip and we must dodge the welt, the Kremlin determines the course of events and makes most of the propaganda gains. Second, the USSR, during the present crisis, will carefully nurse any promising seeds of disunity and appeasement that may be germinating in the defensive Nato alliance. The more divided and uncertain the Western reaction to threats of unilateral Soviet action, the surer the Russians are of harvesting hay. If we prove weak and unresourceful, the price of disengagement in the present tussle will rise as high as the trade will bear—abandonment of Berlin, recognition of East Germany, perhaps unification of both Germanies on Russian terms. Attain-

ment of any of these goals would spell disaster for the West. If we show ourselves firm, united and flexible, the Russians may settle for much less than their advertised and unacceptable goals.

So far, Russia has taken no irrevocable unilateral steps, but only *threatened* them. Just now, it seems, the Russians do not *want* action; they want the West to "stew in its own juice" for a while. Why else does Khrushchev offer us a six-month period of grace on the Berlin issue, plus the hope of further extension if we show ourselves pliable little negotiators?

We are in for a long tug-of-war. The Allies must use this grace period to close ranks on what is the irreducible minimum in our European policy, and at the same time show elasticity and imagination in finding alternatives to the projected Soviet moves. Neither East nor West can long endure the explosive status quo of Berlin, the two Germanies and Central Europe—a situation which every year becomes more congealed yet more impervious to solvents.

The convivial Khrushchev has said he would love to sit around a table with his wartime buddies and drink toasts. Fine, if the table-talk involves not just Berlin but the whole question of Germany and the security of Central Europe. A main task of the forthcoming conference of Nato foreign ministers, scheduled to begin in Paris on December 16, will be to explore the possibility of a new, flexible approach to Russia on just this level. May Mr. Dulles bring home some Yuletide cheer!

## The "Dangers" of Literature

LITERATURE is not life. A book, no matter how great, is not the growth, the activities of body, mind and soul, the hopes and fears and, above all, the love that make a human life. Literature is not religion. No book, not even the Bible, is the bond that ties us to God in the filial fear, devotion and love that link creature to Creator. Literature is not morality. No words on a printed page constitute integrity, rectitude, honor, justice or, above all again, the love on which all morality is based.

But literature is not a kind of death, either. It is not a means to deny or stunt growth; it is not a severance of the links that bind us to God. It is not a horribly fascinated introspection into dishonor, injustice and the love of self that blots out the love of others and consequently the love of God.

Literature, in other words, is simply a means to an end, and any end must be clearly envisioned before means to attain it can be sensibly chosen. If I read a

book, I ought to know why I am reading it. I may, indeed, read it for many subjective reasons: to pass the time, to ward off boredom, to satisfy curiosity, to gain knowledge, even, it may be, to indulge forbidden pleasures. But there is an objective reason, too, and that can be ascertained by asking the simple question: why is this book, in itself, *worth* reading?

Well, if literature is not life, religion or morality, why is it worth reading? It is worth our attention and study precisely because it sheds light on life, religion and morality. And how does it shed that light? By confirming or challenging the values we hold, values we have got, it is to be hoped, from sources other than literature itself—from the home, from education, from the Church.

It is exactly on this level that literature can fulfill its most vital role; it can be a means to deepen and enrich the values we already hold about life, religion and morality. It can force us to ask ourselves why we hold, and how deeply we hold, what we have thought to be

our most precious convictions. The reply we hear may, it is true, at times disquiet us. If our faith is not strong, infidelity in a book may sound alarmingly attractive. If our tolerance is but skin deep, dramatized intolerance in a book may woo us to agree that pigmentation makes the man. If our purity is not strong and virile, any depiction of impurity may amaze us by its solicitation.

But the mature reader of literature, and above all the teacher of literature, will know how to balance the lurking dangers and the obvious good. Any step in education involves the "calculated risk." If Johnny learns to spell, will he learn chiefly four-letter words? If Mary learns to read, will she read only *Black Beauty*? If Oscar learns anatomy in his pre-med courses, will he learn only curves and not cures?

It is this calculated risk to which Father Boyle addresses himself in his article this week (p. 337). It is a risk which Catholic education in this country must confront boldly, humbly and with many a prayer for guidance to the Holy Spirit. Catholic education, espe-

cially in its higher reaches, is not merely a protective coating applied to the moral and spiritual lives of students. It must prepare young men and women to meet the world and to transform that world into the spirit and image of Christ. And it is apposite to recall that when Christ was faced with the woman caught in the act of adultery, He did not flee the sight of her. Rather did He say to her, "neither do I condemn thee."

We cannot refuse to condemn books that are glorifications of dirt, or books that treat dirt as casually as one might a smudge on a jaunty lapel. But we can say—and do—that books which truly, sincerely, even if startlingly, make us realize the stuff of which fallen human nature is made can be prudently taught in our colleges. If any serious reader of literature or any teacher has doubts on this score, let him read one of the books of Graham Greene that Father Boyle mentions in his article and then try to wade through the book by John O'Hara reviewed in this issue. Many a "dirty" book is great. No dirty book is.

## College Theology: End of the "Ice Age"?

MANY of the 300 people who participated in last month's National Consultative Conference on Religion and the State University at Ann Arbor, Michigan may never have heard of Father Gabriel Richard. They were assembled, none the less, because of the same conviction the pioneer Sulpician educator had when, in 1817, he co-founded the Catholepistemiad of Michigan, out of which grew the great University of Michigan—namely, that religion is a legitimate college discipline.

The four-day conference, held Nov. 16-19 under the sponsorship of the University of Michigan's Office of Religious Affairs and the National Conference of Christians and Jews, lends weight to the opinion that the tide may be turning and religion reclaiming a place in the curriculum of the modern State university. To provide a basic reference work for the conference the University of Michigan Press published a symposium, *Religion and the State University* (cf. *AMERICA's* review, p. 350), among whose contributors are Helen C. White, John Courtney Murray, Will Herberg and George N. Shuster.

Far from seeing any violation of the principle of separation of Church and State in the presence of religion in academic robes on the campus, Michigan's Paul G. Kauper, professor of constitutional law, confirmed the solid agreement of the conferees that theology "belonged" in the State university. So much is this the case, he said, that "the university may well take the position that it is derelict to the high purpose for which it was created if it fails to deal in a positive way with religion as a vital force in the life and history of man."

Dr. Herman E. Wornom, general secretary of the Religious Education Association, pointed out in the opening address how the meaning of academic freedom has not been extended to embrace theology, yet:

If this doctrine were fully explored as regards the teaching of religion and systems of thought about

ultimate questions, it would be found that a State university would not be prohibited in appointing to its faculty a Buber, a Tillich or a Christopher Dawson. As great universities they would, in fact, seek such eminent scholars as members of their academic communities.

While the consensus was that religion should have a prominent place in academic life, there were differences regarding the ideal method of realizing this objective. Some of the group favored the establishment of a School or Department of Religion (or Theology) which would resemble that of the State University of Iowa. There credit courses in the major faiths are available on an elective basis and each professor's salary is cared for by his sponsoring body. Others argued for the method now followed at Michigan. Here courses do not deal formally with one religion or faith, but various departments of the university include in their course offerings subjects like history of religion, psychology of religion, comparative religions, sociology of religion, etc.

Repeatedly the conference stressed the importance of theology standing on its own merits. It must conform to the same norms as any other collegiate subject: it must be 1) a truly academic treatment, 2) taught by a qualified teacher, 3) without indoctrination. This last the group interpreted as the absence of special pleading or proselytism.

It is still too soon to decide whether a thawed spot here and there on the surface means the close of a glacial epoch. The icy mass of secularism still weighs heavy upon most of our State schools. Many State universities have no thought yet of opening their catalogs to theology. In other institutions present arrangements are only makeshift and leave religion bereft of academic respect in the college community. Still, when compared with the situation of even ten years ago, the climate has warmed up. We forecast continued mild weather.

# Teaching "Dirty" Books in College

Robert Boyle, S.J.

THE LIBRARIAN in *The Music Man* is denounced by the critics of her community for advocating "dirty books—Chaucer, Rabelais, Balzac!" Their denunciation, clearly satiric of the narrow moralism of the small community, sparkles with humor. But should a similar contempt of good literary works sound in earnest reality, should it pop up in the liberal-arts college, should it gather about itself the robes of righteous indignation and of defense of religion and morality, the humor would fade.

Such a possibility is not altogether remote in American liberal-arts colleges. Certain works of Graham Greene and of James Joyce, for example, have by some teachers and critics been judged to be pornographic and unfit for the eyes and minds of students. Others, hesitant about condemning the works themselves, nevertheless feel that undergraduate college students are simply not ready for such raw and vivid expressions of sinful reality.

My purpose is here to consider these judgments and to present my own differing conclusions. My arguments, of little significance if literature is considered to be no more than a desirable decoration on the practical process of education, rest on the assumption that contemplation of the perfectly expressed visions of contemporary as well as of classic artists is essential to the full development of our students.

## A VISION OF REALITY

Literature, I take it, proceeds from skilled writers who have seen something. The true literary artist responds with all that is within him to what exists around him. He expresses this total vision in language whose meanings and rhythms and sounds and tensions reflect the mysterious totality. The artist does not aim to express reality (a scientific aim), but to express the *vision* of reality.

These visions are drawn from the reality of which we all are part, and from the unique reality which exists inside the artist. In a sinful world such visions will, inevitably, include sinful people and sinful acts. But the purpose behind the expression of them is not to move the reader either to hatred of evil or to the desire for evil. It is merely to reveal perfectly the artist's total vision, the reality the artist sees as it exists in him.

FR. BOYLE, S.J., who wrote a doctoral thesis at Yale on James Joyce, is now chairman of the Department of English at Regis College, Denver.

If a book evidences the aim of arousing indecent interest in evil, it is not literature, since it expresses no true vision. It is pornography, expressive of deliberate exploitation of sin and of sinful tendencies. In *Forever Amber*, for example, neither love nor sin is recognized for what it is. The "artist" in such a case does not attempt to portray as perfectly as possible his vision of reality. In such a book the writer manipulates facts and impressions so as to provide sensual titillation for readers who are willing to cooperate in the degrading process. Such a book is "professedly obscene."

However, books which do set forth an artist's vision of reality accurately cannot be classed as "professedly obscene." A *vision*, unlike a calculated manipulation of details, will *see* evil as it is. And certainly artistic expressions need not, indeed cannot, deal exclusively with the positive, the virtuous and the good. Artists need not squint in an evil world, as Dante, Jerome Bosch, Dean Swift, James Joyce and Faulkner demonstrate. Such expressions as theirs reveal what the artist *saw*, and such visions are of inestimable value to the human race. Any one of their works, it is true, might accidentally become an incentive to evil for an unbalanced individual, but then the fault is in the individual and not in the work. No informed person, surely, would advocate that Dante's poems or Bosch's paintings, Shakespeare's tragedies, Swift's or Joyce's satires, or Faulkner's novels should be destroyed or bowdlerized because some immature or unbalanced person could find in them an incentive to evil.

"Human kind cannot bear very much reality," Eliot tells us, as have many artists before him. Great literature is, unfortunately, not for everybody, either because the individual has not the training to reach it or, perhaps, the capacity to receive it. But students who are admitted to a liberal-arts college should have this training and this capacity, or they should not be admitted. Such individuals take upon themselves special responsibilities. They aim to emerge from a liberal-arts college educated in the things of the mind, and not least among these is the direct and profound vision of reality which our great artists provide. Like the seminarian studying moral theology, like the medical student studying the body, like the art student in life class, the liberal-arts student of literature must undergo certain risks if he is to achieve his goal. If these prove too much of a moral strain for him, he may find another way of life. But if he is to be educated in literature, he must contemplate reality as it is presented to him



by our great artists. And above all, he must see the reality in which we are now living as presented by the artists now expressing their vision of it.

These revealers of the human heart, classic and modern, show sin as it is: an attractive and destructive force. They do not work from any dogma about sin; they express what they see. But even granted that Greene's *The End of the Affair* and Joyce's *Ulysses* are true mirrors held up to nature, cannot elements of the vision they express constitute incentives to evil for young college students? And would not the reading of these books therefore be immoral in a college classroom? An analysis of the answers to these serious and important questions may reveal more clearly the principle of moral judgment involved.

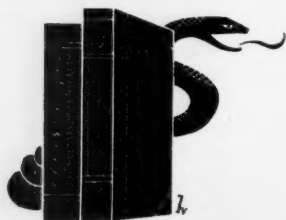
#### WHY LOOK UPON SIN?

*The End of the Affair* deals with adultery. It sees illicit sexual activities as they actually are, attractive and destructive. So far as I know, no reputable critic has supposed that this book would constitute an incentive to evil for a normal adult reader. The book is indeed shocking, as the headlines in any daily paper tend to be shocking. The book is profounder than the headlines because it looks long and deeply into the human minds and hearts behind the headlines. It challenges us less perceptive viewers with a vision of complex, tortured and sinful reality, of human beings loving God or rebellious against God or complacent in ignoring Him. Such challenges, presented in a unique and searching vision of the reality of which we are part, surely are of special value for young students who will have to live and work in a challenging civilization which neither understands nor sympathizes with religious ideals.

Some critics of *The End of the Affair* feel that the attractive aspects of sin are stressed in such a way that the book is probably an incentive to evil for an immature mind, not yet prepared to face the fact of illicit sexual relations, or for a young body, easily roused to passionate desires. However, examination of the book reveals that there is no prurient dwelling on salacious details, that there is powerful indication of the partial and degrading and destructive nature of sin.

The honest gaze of the artist directed toward disordered sexual activities should make the book valuable in college classrooms from a moral as well as from a literary point of view. The vision mirrors a situation with which these students must inevitably deal, somehow; one they must face both as individuals and as educated leaders in our civilization. If the liberal-arts

college hides such situations from its students in the name of morality and of safety, then it is failing in a serious responsibility, of turning out students unprepared into a non-cloistered, self-centered civilization. This is Newman's view, too:



We cannot possibly keep them from plunging into the world, with all its ways and principles and maxims, when their time comes; but we can prepare them against what is inevitable; and it is not the way to learn to swim in troubled waters, never to have gone into them (*Idea of a University*, Discourse IX, §8).

But will the book prove too much for the passions of a teen-ager? Here we face the practical application of a solid principle of moral theology: Sin, though recognized for what it is, may never be so described as to become a proximate temptation to sin for a normally well-balanced reader. This principle, though immutably true as a general and objective norm, is extremely difficult to apply to an individual piece of literature, since the imagination of the reader is so variable a factor. No facile assumptions will serve. The way between the Scylla of moral laxity and the Charybdis of forming false consciences is perilous.

Again, however, we must remember that we are speaking, not of teen-agers in general, but of those presumably preparing to be leaders in secular communities. If as students they are not mature enough to face such problems, where will they attain such maturity? Either in the classrooms of their colleges, with the experienced and sympathetic guidance of their teachers, or in the experienced and unscrupulous world into which we send them immature as ever. As Newman powerfully warns bowdlerizers in the Discourse quoted above, "You have succeeded but in this—in making the world his University."

#### SEEING SIN AS SIN

*The End of the Affair* has been taught to college sophomores at Regis College (Denver) in relation to Hardy's *Tess of the D'Urbervilles*, Faulkner's *Light in August* and Hawthorne's *The Scarlet Letter*. In this distinguished company the book reveals itself as a profound and Catholic probing into the very heart of human love. Such value, in my judgment, adequately overbalances any remote danger that the book may be used as an incentive to evil by some individuals.

The problem in the case of *Ulysses* is somewhat more complicated. The book obviously is open to abuse. However, the charge of pornography—that term seems often to be used to signify gross offense to the reader's sensibilities—is certainly unjustified. In *Ulysses* a conscientious and perceptive artist expresses his vision of the human heart with all the power of his mind and all the technical skill of a practiced writer and a pioneer in expressing our modern concepts of time and space with their multitudinous effects in the depths of the human soul. That much of his vision is disgusting can be expected when the sinful human heart is being revealed. The saints do not report that they enjoyed their visions of hell. Neither do the saints regret those visions. They were anxious to see reality as it is, and they could and did take intellectual delight in those horrors that made their blood run cold.

The analogy seems to me a good one for the experience a mature and sympathetic reader can gain



from reading *Ulysses*. "Reading" it, it may be well to note, is not a process of peering into passages of it, or of going through it once. Its complications demand, I should judge, at least two thorough and complete readings from an experienced reader, unless a skilled guide is present to help with the first voyage. Unfortunately, many of the condemnations of the book come from moralists outraged by passages taken out of context, or from readers who have applied to the book the techniques they found operative on Dickens.

Certainly *Ulysses* should not, in my judgment, be required reading for undergraduates in general. Its technical complications and its uncompromising confrontation of the filth in degenerate minds are two reasons for requiring special preparation. But where a student does appear to have the maturity and the reading skills demanded by Joyce's powerful expression of his vision, then I believe that such a student, with good guidance, can profit immeasurably from the journey. In any case, those who are to know modern literature must know *Ulysses*, since it is, in literary circles, the most influential book of our century. If students of literature can read it as undergraduates, their development in literary matters is hastened and strengthened. If they cannot read it as graduates, they must, in my opinion, find another field of study.

There remains the danger that the book will be passed about among those not judged mature enough to study it, with the scatological musings of some of its characters carefully marked, with the vulgarities, impurities and blasphemies underlined. Such danger is obviously greater here than in the case of the vivid descriptions of sexual crimes in the Old Testament or of the bawdy in *Romeo and Juliet*. I cannot see that it is different in kind, however. And unless one agrees also to the necessity of expurgating the Bible and Shakespeare against possible abuse by immature undergraduates, I can see no absolute principle which would demand the expurgation of the bawdy in *Ulysses*. Here as in all conscientious literary expressions of vision, bawdry is the mirror held up to vulgar, confused, evil human hearts. When the immature and unbalanced abuse a work for evil purposes, their act is not a judgment on the work. Students in liberal-arts colleges, I judge, must simply be trusted to treat with respect works of literature which offer profound and powerfully expressed visions of reality.

But cannot good literature be found which does not deal thus directly with sin and particularly with sexual sin? Why not stress writers like Jane Austen and Charles Dickens, Willa Cather and Walter Scott, who also express powerfully visions which can deepen the insights of our students? We should, I believe. But besides our general aim of teaching literature, we have in our liberal-arts colleges a specific aim of educating for our own culture and society. It is important that our students see our own time through the eyes of our competent artists, and if any works must be preferred, those which show students the human heart operative in our own world should be chosen.

Greene and Joyce can challenge the minds of our

students to look deeply into these visions of our era, and there are American artists who can do the same thing. The human heart is operative in our country as in countries of the past, and we have Faulkner and Tennessee Williams to show us in profound ways the depths of such activities in our South. Hemingway reveals a whole attitude toward life, somewhat like Hardy's, but deeply influenced by our own American attitudes. J. F. Powers, in effective use of the short story form, uncovers vivid views of American Catholicism in action, often Chaucerian in their satiric tone, and more valuable for that fact. J. D. Salinger's *Catcher in the Rye*, a study of an idealistic boy in a confused, pharisaical, impure civilization—like but so much less than Joyce's revelation of a civilization as it existed and operated in the loveless, frustrated, explosive soul of Stephen Dedalus—expresses a vision which American boys cannot fail to find more profoundly familiar, revealing and deeply moving than they can ever again find that of *Tom Sawyer* to be. These writers and others among our own artists are important to our students. If teachers of literature neglect them in favor of Defoe, they do their students a disservice and can hardly be said to live up to the demands of a professional attitude toward their work.

The works of modern literary artists, like the works of Shakespeare and of Milton, have their dangers. But if it is true that the contemplation of powerful literary expressions of visions of reality is a necessary component of liberal education, then those dangers must be braved. Otherwise, let the liberal-arts college honestly settle for a training that may be safe but will certainly be nonliberal.

## The New Grass

There is a valiant look about new  
Grass; the booted should not set  
A foot upon it. It is for those  
Who dare to go unshod. I'd like  
To go so glad through miles of buoyant  
Green, no blade would cower, crushed,  
To point return. These lithe, unleaning  
Blades are like those men who purseless,  
Scrippless, march forth dauntlessly  
To sow in barren places. Point  
Me for courage, not the tyrant, lording  
It in armed security; not the rash  
Of heart who love the danger; point  
Me men whose strength is in their peace, resilient  
As new grass, who march in gay,  
Unsheathed fragility to heal the harrowed  
Earth. There is a hungry look  
About new grass; I pray you tend  
It, tread not carelessly; it pictures  
Those whose hunger is for God.

SISTER M. DAVIDA, I.H.M.

# Quadragesimo Anno and "New" Problems

Andrew M. Greeley

ONE HARDLY hears a word any more about the "Industry Council Plan." This American attempt to apply the organizational principles of *Quadragesimo Anno* to economic life seems to have become a casualty of the sustained postwar boom. Forgotten are the countless speeches in which the "Papal Plan" was proposed as a cure for almost all the country's economic ills. Unread are the many books which tried (with varying degrees of success) to describe how such a plan would operate in the American economy. So many of the social goals listed in the early parts of the encyclical have now been attained that the suggestions for economic organization contained in the latter paragraphs (from 80 to 90) have been quietly put to rest. They don't seem to have much pertinence for our economy today.

Perhaps it is just as well. For through the years we have come to understand that there is no "Papal Plan," but rather a series of papal principles which need to be applied to concrete problems. We have come to realize that one shouldn't seek a blueprint in an encyclical, but rather a series of goals which can be achieved in the practical order only after skilled economic analysis, and then only through gradual organic growth. As Fathers George Klubertanz and Philip Land pointed out almost a decade ago, the majors of our syllogisms might come from a papal encyclical, but the minors have to be supplied by realistic economics and sociology.

However, the papal idea of a cooperative framework for economic life, within which competition can serve the economic good instead of destroying it, is still a noble vision. Isn't it just possible that, as thought begins to crystallize on the nature of America's new, "postwar" economic problems, the papal principles will be seen to have as much validity as they had in 1931? Indeed, isn't it possible that Catholic social action, currently looking for new directions, might find in an application of the principles of *Quadragesimo Anno* to our new economic problems not only fruitful insights but perhaps even the new practical programs it seeks?

One cannot help but think these thoughts as one ponders the recent two-volume report of the Committee on Economic Development, *Problems of United States Economic Development*. The report is a sym-

posium of 99 essays submitted by various businessmen, statesmen and economists in answer to the question: "What is the most important economic problem to be faced by the United States in the next twenty years?" Although the answers cover a vast range, five classes of problems seem to be mentioned most often: foreign aid, economic stability (which for most of the writers meant inflation), urban congestion, the deterioration of the public sector of the economy, and the absence of economic goals and values in an age of relative abundance. Each of these problems is large and complex. None of them seems to admit of solution unless there is general cooperation among the many competing giants in our economic society. At the present time even the most optimistic observer would be forced to admit that such cooperation is relatively rare.

## HARD-WON SOLUTIONS

A free society is at a distinct disadvantage in the planning of broad objectives. Once a consensus is reached, it is true, a free society normally makes rapid progress towards the goal. But the competing and countervailing forces are so many and varied that a consensus on the answer to—or even the existence of—a problem comes only after slow and painful deliberation. An authoritarian economy is under no such disadvantage; it can move with all the initial efficiency of the ant hill. Although the free society can count on the long-run merits of free cooperation to give it the edge in a struggle with the slave state, this long run may well turn out to be, in the present world situation, the long run of Lord Keynes, in which we shall all be dead. Thus a free society is forced today to find new institutions for seeking a consensus or perish either by destruction from without or strangulation from within. Might we not do well, then, to inquire whether the principles of economic organization given by Pius XI can inspire the fostering of such institutions?

A consensus on foreign aid seems remote. Americans are vaguely aware that the rich nations of the world are getting richer and the poor are getting poorer. They seem to realize dimly that the population explosion in Asia and Africa is far outstripping the industrial expansion of these so-called uncommitted nations. They may even sense that the progress of Russian industry can appear extremely attractive to nations living on the brink of starvation. But there seems little disposition to devote the needed one per cent of our national income

FR. GREELEY, assistant pastor at Christ the King parish, Chicago, has written before for AMERICA on sociological problems.

to foreign development, much less to contribute this money to an international development organization which would not be under the control of the American Congress.

An effective foreign-aid program would require coordination of tariff policy, agricultural surplus programs, business investment and Government grants. There would also have to be considerable participation by various economic groups—labor and management in particular—since without the cooperation of these “interest” groups, Government is not able to go it alone. Our miserable showing to date is proof of this. Foreign aid—and especially nonmilitary aid—will probably continue to be a political football, and the average taxpayer will heave a sigh of relief the day his Congressman forbids the President to “pour any more money down the drain.”

About the only consensus on inflation is that it is a bad thing and someone—someone else, of course—ought to do something about it. The experts and the general public are in disagreement as to whether it is a traditional “demand” inflation or a new kind of “cost-price” inflation, or a combination of both. Nor is there agreement as to who must bear the blame—labor or management or the farm price-support program or the tariff laws. It has occurred to very few that no one might be to blame, that in the absence of any institution in which they can cooperate in working toward an answer to inflation, the various economic groups are acting in the only way they possibly can. So the annual three-per-cent rise in prices continues, and we are told that creeping inflation, along with the suffering it involves for many of our fixed-income groups, is the necessary price of progress. One might be permitted to remark that such a comment has about it a vaguely familiar ring; it is almost as though a ghost from the early 1930’s has come back to haunt us.

#### DILEMMA OF THE CITY

Foreign economic policy and domestic stability are not particularly new problems, although the shape they take today is quite new. But the difficulties caused by the tremendous expansion of metropolitan regions are quite new and hence much farther from solution. The unplanned and impetuous sprawl of suburbia, exurbia and interurbia threatens to turn our nation into one great slum devoid of natural or man-made beauty, serviceable transportation, adequate recreational facilities, breathable air and potable water, decent cultural resources and anything even remotely resembling effective public utilities.

Urban planners maintain that the problem is not a lack of technical skills in city development or even a lack of ways to obtain financial resources; rather they tell us that urban congestion is largely the result of a breakdown of the metropolitan governmental system. City government has become inadequate, makeshift and obsolete. Within the emergent metropolitan regions there are literally hundreds of jealous and competing sovereignties—national, State, county and local. In the New York Standard Metropolitan Region there are

almost 1,100 independent governmental units; in the Chicago Region there are more than 900. Small wonder that there is administrative chaos and almost no effective planning. If foreign aid and inflation require institutions for cooperation among the private sectors of our economy, urban congestion shows the need for an institution in which the different public sectors can cooperate.

Nor can business, labor and farm groups be left out of such an institution. The construction industry (and the building-trades unions) must assume some share of the responsibility. Big business will have to learn that it has more obligations to an urban region than are satisfied by paying taxes on a new suburban factory. Farm groups must realize that they have a stake in urban development, and not merely because most of their children are going to end up in these supercities. Once again, however, we look in vain for the institutions which would make such cooperation possible on a large scale. (The work done by the steel interests in Pittsburgh shows that cooperation between business and government in city planning is by no means impossible.)

Closely connected with urban congestion—indeed one of the causes of it—is the breakdown in public services. But it would seem that the world’s richest nation cannot afford decent public services. As J. K. Galbraith puts it in the CED report:

The newspapers day by day . . . chronicle our increased output of goods—of automobiles, electronic entertainment, human plumage, bedeviling surpluses of food and the myriads of other blessings and preoccupations. But the same papers tell us just as urgently of our poverty in other things. They tell us of the shortage of schools, the shortage of teachers, the inability of police and welfare workers to deal with juvenile crime, the failure of sanitation services to keep abreast of the litter from the increasingly elaborate packages in which our products come . . . a millionaire who has six Cadillacs, a superb cigarette lighter, an admirably caparisoned wife is not really well off if his children have no school and he must live with them in a chicken coop.

There is no reason why a community should not seek to satisfy its public needs with the same vigor and enthusiasm and the same sense of achievement and gratification that it views its satisfaction of private wants. The building of schools is not inherently inferior to the production of television sets. The building of roads is not inherently inferior to the building of the cars that use them.

Perhaps one of the reasons for the absence of pride in public achievement is that there exists no institution to champion effectively the improvement of public services except the beleaguered executive branches of government. No one doubts the need for better schools; but good intentions will not of themselves improve the American educational system unless the economic groups which depend on the schools for trained personnel are willing to cooperate in a campaign for improving education.



The question of goals is, of course, the most important one the CED report raises and the one which most needs a cooperative framework to be answered. In a free society goals cannot be arrived at by fiat from above; nor can they be reached by simple majority vote. They are rather the result of constant communication and cooperation, of day-by-day exchange of ideas and interaction of personnel. Such cooperation and interaction are by no means absent from our society, but they are often stunted and maimed by bitter conflicts which are many times unnecessary. (One shudders to think of the harm done to labor-management cooperation by the unfortunate "right-to-work" campaign.) Too much institutionalization of cooperation might lead to formalism or even collusion, but the absence of any institutional forms will keep the cooperative structure fragile and put it at the mercy of economic storms.

#### PROGRESS THROUGH DISCUSSION

Such cooperation is particularly necessary today, since in a time of relative abundance and even affluence no single group can decide even in what general direction our tremendously productive economy should go. There was considerably less difficulty when there was a depression to be mastered or a war to be won. But now as the economy continues to grind out an ever increasing stream of ever more fancy gadgets, education and other public services rapidly deteriorate, a minority of our people live in unnecessary poverty and a good part of the human race faces starvation. In the absence of definite goals we choose striped tooth paste over steel mills for India, stereophonic phonographs over decent pay for teachers and reducing tablets over the Indiana Dunes.

One cannot help but think of the words of Pius XII in the encyclical *Le Pèlerinage de Lourdes*, where he condemns a materialism which

finds expression in the cult of the body, in excessive desire for comforts and in flight from all the austere-ities of life. . . . It shows itself in a lack of interest in one's brother, in selfishness which crushes him, in injustice which deprives him of his life. [It is] a concept of life which regulates everything in terms of material prosperity and earthly satisfaction.

Should Americans apply this condemnation to themselves, or should they rather find comfort in Maritain's recent claim (echoing Margaret Mead) that Americans are not materialists but rather idealists who use material things to bring about human freedom and happiness? Or perhaps both the Pope and Maritain describe the American political economy accurately but from different viewpoints. The American people by and large may not be more selfish than any other, more materialistic than any other. In fact, as David Riesman has pointed out, they have in certain areas an amazing record of generosity (community fund drives and the like). Could it not be rather that Americans are hampered by outmoded institutions which force the nation to take a selfish pose that no longer represents the spirit of the people (if it ever did)? Is it not possible

that the absence of institutions of intergroup cooperation restricts and restrains the dynamic altruism which is at least part of the basis of the American experiment?

If such a hunch is correct, Catholic social actionists are in an excellent strategic position. It should not be too difficult to apply the principles of *Quadragesimo Anno* to the current economic situation and come up with the beginnings of an extremely constructive program. It would not be labeled a "papal plan" but would rather stand on its own merits. Could not, for example, Catholics begin to suggest a series of national intergroup conferences on our major economic problems, conferences which would not only study the causes of problems but which would also have some authority to implement solutions? The White House Conference on Education of several years ago set up some sort of precedent, though we would perhaps expect more of a follow-through from future conferences. Obviously such a program presupposes political leadership which will not nullify its own recommendations, but any program must make such a presupposition. (One can only hope that Walter Reuther is not the first publicly to suggest such a series of continuing conferences; they would then be labeled "socialistic," "inflationary," and several other nasty things.)

It would be naive and unrealistic to think that the lion and the lamb—or rather a whole group of lions—are going to lie down together in peace and harmony. Conflict and competition will continue, nor are they necessarily evil in the free society. Group cooperation on larger problems affecting the common good is not a magic formula; nor is it the ultimate solution to a problem. Rather it is only the beginning of rational discussion. But such a beginning must be made and made soon. Those of us who believe in the timeless value of the fundamental Catholic social principles should dust off our tattered copies of *Quadragesimo Anno* and see what it has to say in an age of affluence.

#### Advent: Nunc Est Hora . . .

Now it's time to wake from winter sleep  
Although the cold is cracking floors and heads,  
Now the rustlers move, and we must keep  
Watch, as Paul in his epistle said.

Spurred in dawn, and armed with guns of light  
We leave the bunk house and the snoring hound,  
And ride the frozen fields hugging tight  
Wanted ads of Him who must be found.

Taking to the ancient advent hills  
Our posse rides into the classic trap,  
And cannot see the desert rat who fills  
The streaming gorge with roaring near the gap,  
Crying that someone's coming, riding dead,  
A Child with a price upon his head.

LEONARD MCCARTHY



# Père Gelineau and the Psalms

Thomas M. Gannon

HOW TO REOPEN the Psalter to the Catholic layman has over the centuries steadily troubled the bishops of the Church. Time and language have taken a cruel toll. Ever since Latin ceased to be the language of communication for the Western World, these stirring songs of God, which for so long had formed the foundation of Catholic prayer, were put aside or simply relegated to the use of the clergy. Faced with the problem of restoring the psalms as an integral part in the laity's prayer, the 20th century answered with vernacular translations. But these fell far short of their anticipated popularity. France, however, recently discovered another solution. The result has been the greatest revival of the psalms in centuries.

## EFFORT OF A PRIEST-ARTIST

Credit for this popular restoration belongs in large measure to young Jesuit Father Joseph Gelineau. In 1953 Father Gelineau published his first collection of psalm-melodies. The preparation for this publication was done in Paris, where he was studying organ and composition at L'Ecole César Franck. At that time the director of the Paris Center of Pastoral Liturgy urged him to try his musical talent on the psalms. The first collection proved so successful that others were urgently demanded; now the entire Psalter is available. Today this psalm-revival is sweeping through France, Italy and Spain, as well as Canada and South America.

To create his melodies for the psalms, 37-year-old Father Gelineau used all the equipment of the biblical scholars engaged on *La Bible de Jérusalem*, the recent French edition of the Bible. The painstakingly accurate and literary translation of the Hebrew he adapted for song; he restored the ancient, pulsating rhythm of the psalms. Once the translation was completed and revised according to its peculiar rhythmic scheme, he began to compose melodies for each of the psalms.

With the primitive Jewish melodies apparently lost, there was nothing to do but to evolve fresh, authentic tunes for popular psalm-singing. For months Father Gelineau studied the religious folk music of the Latins, Greeks, Syrians, Negroes and Chinese, as well as English, Irish and American folk music. He tried to repro-

duce in modern harmony the modality of Gregorian chant and to fashion melodies suitable to the particular spirit of the psalms. Success in adapting these various melodic frameworks to original psalm-melodies would, he felt, result in that quality of universality set forth by St. Pius X in his *Motu Proprio*. And in each one of the psalms, every nation would find something easy and pleasant to sing.

What was the most formidable obstacle Père Gelineau faced? The rhythm of the psalms. He comments: "Spontaneous rhythm and what may be called purely primitive rhythm cannot be a phenomenon of individual expression. A poem, destined as it is for collective expression, necessarily calls for meter, especially from a people as rhythmical and musical as the Hebrews." When he began to explore Hebrew psalm-rhythm, Father Gelineau discovered that it was "essentially based upon a tonic principle and not fundamentally based upon the quality or quantity of the syllables." Hence, each psalm-line contains a certain number of accented syllables (different in every psalm), but a variable number of unstressed syllables. In contrast, notice G. K. Chesterton's poem:

*O God of earth and altar,  
Bow down and hear our cry,  
Our earthly rulers falter,  
Our people drift and die.*

In this example, the stressed syllables are italicized and only one unstressed syllable separates each accent. But Hebrew psalm-rhythm is different. For instance, Ps. 28:

*O Give the Lord you sons of God  
Give the Lord glory and power  
Give the Lord the glory of His name  
Adore the Lord in His holy court.*

Here the number of accents per line is regular, but the number of unstressed syllables is not. "Tonic rhythm," thinks Father Gelineau, "is the most spontaneous and most popular of all types of rhythm, because it is the native and natural rhythm of ordinary speech. The result of tonic rhythm should produce an effect of stability and equilibrium, together with movement. And all of these qualities are essential to psalmody."

To hear any of the psalms sung *à la Gelineau* is to feel the full force and beauty of the words for the first time. And to hear them is easy, for records are available in French and English. The first phonograph recordings on Studio S.M. of Paris received the national record award in 1954; somewhat later, Grail of England

THOMAS M. GANNON, S.J., who is studying philosophy at West Baden College, West Baden, Ind., has long known Père Gelineau, both in his music and by correspondence with him.

released a recording in English. Dom Gregory Murray, O.S.B., directed the work in collaboration with Downside Abbey, St. Benedict's Village School Choir and the Edgar Fleet quartet. Grail's release is well done, though it is not up to the three superb French discs. More recently, however, the Gregorian Institute of America (2132 Jefferson Ave., Toledo 2, Ohio) published complete long-playing recordings of "Twenty-Four Psalms and a Canticle," on two records (\$10), sung by the James Welch Chorale. All the various combinations in which the psalms could be sung are there: full choir, divided men's and women's voices, and solos, including the ferial and festal settings of the Magnificat.

Although to date only two collections (*Twenty-four Psalms and a Canticle* and *Thirty Psalms and Two Canticles*) have been printed in English, Fr. Gelineau has completed the entire Psalter. Grail of England, with Fr. Clifford Howell, S.J., and Dom Gregory Murray, O.S.B., are responsible for the English edition, while the Gregorian Institute of America has given us the American adaptation. These two collections contain psalms for every occasion: the different seasons of the Church year, various parts of the Mass, weddings, funerals, Benedictions and novenas.

#### HOW PSALMS CAN BE USED

What is the Gelineau system? To begin, a soloist or small choir intones an antiphon, which the people immediately repeat. These short antiphons catch the central meaning of the psalm in one brief phrase; they are easy enough to be picked up by ear in a few moments. Next, the soloist or choir sings each verse of the psalm, while the people repeat the antiphon after each verse. One reason the Gelineau psalms succeeded is the effective use of this congregational refrain. The method is simple—and rewarding, for the people actively participate and feel the full meaning of what they are singing.

Here are a few practical suggestions for the use of these psalms. A low Mass may open with the singing of Ps. 42. The choir intones the simple antiphon: "I will go unto the altar of God, praise the God of my joy." All the people repeat it and the choir takes up the first verse: "Defend me, O God, and plead my cause against a godless nation. . . ." The people repeat the antiphon and continue on through the psalm. An appropriate psalm could be sung at the Offertory, another after the blessing. A magnificent psalm for the end of Mass is Ps. 135, the "Great Hallel," which our Lord and His Apostles sang after the Last Supper. A psalm could also precede and follow high Mass; one might be used to conclude Benediction, an evening novena service or a Catholic Action meeting.

But do the psalms have practical value? Yes, because the people love them, sing the antiphons with zest and need no hymnbooks or cards for the purpose. Of course, it is possible to sing vernacular hymns instead of psalms. But the psalms are God's songs for His people; men can only make other hymns that resemble the psalms. As Pius XII remarks in *Mediator Dei*: "The psalms recall to mind the truths revealed by God to

His people. . . . They show forth in a splendid light the prophesied glory of Jesus Christ. . . . and they express the joy, the sorrow, the bitterness, the hope and the fear of our hearts and our desire to love God and hope in Him alone."

Father Gelineau, who as a boy taught himself to play every musical instrument, first considered that his Jesuit vocation would end his musical career. Like the Jesuit priest-poet Gerard Manley Hopkins, who felt his poetic leanings would clash with his religious life, Père Gelineau put aside his music when he entered the Society of Jesus. But his superiors decided otherwise. He comments:

When I entered the Society I thought I would have to renounce my music altogether. None the less, I made this sacrifice, though it was very hard for me. What was my surprise to hear my Provincial say to me at the end of my philosophy: "And now you will return to your studies in music for three years."

Medium-sized, with pitch-black hair and dark-rimmed glasses, Father Gelineau follows a busy schedule. Last year, besides his regular duties at the Center of Pastoral Liturgy, he wrote numerous articles on the liturgy, taught at the Institut Catholique, the Institut Supérieur de la Liturgie and the Institut Supérieur Catéchétique. But this year promises some relief. He will reside in Rome, where he hopes to complete his doctoral dissertation in theology. Besides the psalms, Père Gelineau has composed many other hymns and a magnificent Mass, the *Messe Responsoriale*. But his main field of excellence has been the psalms.

The psalms are songs inspired by God. And now they are being restored to the people of God, who are growing to love them as never before. Before his death Pius XII expressed the hope that the psalms would become "the great book of prayer for the laity, too." Perhaps more than anyone else, Father Joseph Gelineau has helped to restore the Psalter as the Christian hymnal par excellence.

#### Parables

Because we are all innkeepers, tonight  
Let every door be open, every window bright,  
That, when a young girl and her waiting Child shall  
come,  
We be their home.

Because we are all shepherds on the hills,  
Keeping whatever be our flocks, when the night fills  
With songs to say a Child is born in Bethlehem,  
We follow them.

Because we are as wise as wise men are,  
We find in every star a wild, prophetic star.  
Tonight we seek, way-worn, life-laden, one star's light  
Out of our night.

SISTER M. MADELEVA, C.S.C.

# State of the Question

## THE INTELLECTUAL'S FAMILY RESPONSIBILITY

Some time ago (8/23) in these pages Helene Magaret pointed out the possibility of conflict between an intellectual's work and his family responsibilities. Sylvester and Ann O'Farrell then advanced the State of the Question with their plan for "Making Life Possible for the Intellectual" (10/18). We now round out this discussion with a cross section of interesting reactions from our readers.

To THE EDITOR: Sylvester O'Farrell makes the point that "the creative worker is not bound to make the same provision for his family as other men make for theirs." This interesting proposition stems from the assumption that, as head of the family, once he has made a decision, it is the wife's duty to follow gladly.

Surely Mr. O'Farrell must know that an unlawful decision is no decision at all. When our married intellectual gave his vows in front of God and the world, those promises became as binding on him as his wife's are on her. If, in the face of genius, marital responsibilities may be ignored, an interesting development presents itself. What happens if, in all humility, the wife feels that her genius is greater than the husband's?

Of course, many of our magnificent wives, out of love, will continue to shelter us from the rude winds of life. And they do so whether or not we are intellectuals. But they certainly don't have to.

E. A. PHILLIPS  
Halifax, N. S.

To THE EDITOR: May I take issue with Mr. O'Farrell and his charming wife? His point that the creative worker is not bound to make the same provisions for his family as other men, seems to establish a dangerous double standard. Haven't creative workers the same obligations to their bankers and to their pastors as other men?

Mr. O'Farrell's demand that his wife give up her dream of material things seems also to ignore the real question. His wife is as much entitled to a Bendix washer as a physician's wife is to hers. Ann O'Farrell's docile acceptance of inconveniences is not the best way to awaken society to its responsibilities in promoting adequate family income.

Mrs. O'Farrell is perfectly free to be a handmaiden to genius, if she feels she

is thus fulfilling her vocation. But her cavalier dismissal of her child's rights seemed to me a bit overwifely. She chose the great man herself, but God chose the parents for that baby who cries for the attention which is his right, while mama gets papa's cuff links for him.

DOROTHY G. CLINGMAN  
Grand Rapids, Mich.

To THE EDITOR: In giving his detailed instructions on the care and feeding of the genius, Mr. O'Farrell addressed his remarks to the wives of these gifted people. May I inform him that there are as many husbands of geniuses as there are wives of the same.

If the genius is worth his salt, he should be able to get the support of a university. It might be willing to loan him the reference material and paraphernalia he needs. Then he can buy his wife the Bendix to satisfy not the desire of a spoiled woman, but the need of a tired woman.

A gifted person has no right to expect a free ride in life or to sacrifice other people on the altar of his ego. He has more abilities than other people have, but he has correspondingly greater responsibility. When there are adjustments to be made between the gifted and society, these adjustments are best made by the one who is most capable of making them: the genius.

LAURA E. JEZIK  
Seattle, Wash.

To THE EDITOR: If Helene Magaret's article offered an oversimplified excuse for the ineffectualness of some Catholic intellectuals, the idealistic O'Farrells have given them an even higher barrier behind which to hide. The obvious conclusion from the respective articles is that if a Catholic wants to produce anything of value he should either remain a bachelor or marry a saintly slave. How

many wives could contrive to be cheerful and widely-read, to be an "inspiration to intuitive illumination," after trying to follow the painting, plumbing, budget - balancing, husband - coddling schedule the O'Farrells prescribe in addition to the usual house-tending and child-raising duties?

Of course, family life can be arranged to help the intellectual, but reason and prudence would preclude such extreme proposals which rarely serve to solve any problem.

ROSEMARY REISS  
Milwaukee, Wis.

To THE EDITOR: I was in complete disagreement with Dr. Magaret's thesis, but I think there is a middle ground, somewhere, between being the rather stupid, quite inefficient wife of the Magaret fable and being the slave of a "creative" man who tries to live up to the Hollywood version of an absent-minded professor. I see no reason why an adult man, even an intellectual, can not recall which drawer houses his shirts, nor why the father of *our* children should be protected from all knowledge of their existence.

PATRICIA MALLON JOYCE  
Floral Park, N. Y.

To THE EDITOR: An intellectual is bound to make the same provisions for family needs as is any other head of a family. This is part of the marriage contract. Talents do not excuse from the obligations of one's state in life.

The Catholic intellectual can learn from the lives of the saints. St. Teresa of Avila, for instance, had the responsibilities of the upkeep and welfare of the communities that she established. She was burdened not only with the daily needs of the women in the different convents, but also with cares about their spiritual health. She never denied herself the chance to serve someone else, particularly in doing the heavy chores of the convent. Yet, despite these tremendous occupations, she was able to produce such monumental works as *The Way of Perfection* and *The Interior Castle*.

ROBERT E. COULEHAN  
Dobbs Ferry, N. Y.

To THE EDITOR: The O'Farrells' article is the most disturbing bit I've read in this whole stew about Catholic intellectuals.

Ann O'Farrell deserves her halo. It's



Mr. O'Farrell who in my biased (female) opinion has wandered into a never-never land, which is neither Catholic nor intellectual, and is beckoning other males to join him.

I am willing to assume that he is a creative thinker, in a line which will eventually produce an Einstein. But I am naive enough to think that his primary vocation is still his family. Does a creative thinker have a special right to be selfish and ill-tempered with his family and to demand so much pampering from his poor, overworked wife and children? (Mrs.) MARY CLARE DINNO Thibodaux, La.

TO THE EDITOR:

# The Right Life for the Intellectual

Thermodynamics is wonderful!  
Where are Sylvester's socks?  
Grandpa shaving has slit his throat.  
The baby has chickenpox.

Though books are piled in the kitchen sink  
And I wash in the bathroom tub,  
Sylvester has just been honored by  
The Radiant-Heating Club.

Let Grandpa bleed as I hunt for socks,  
The baby die if he must,  
For thermodynamics comes from God  
And people are only dust,

Except those proven "creative" ones,  
For whom the rest should slave.  
O happy the wife of the genius who  
Will drag her to the grave.

One thing we must steel our hearts to learn:

The right to break all laws  
When a genius arises who has both  
Ambition and a cause.

Here are Sylvester's socks at last.  
Poor Grandpa's life is gone,  
But the world was made for the Superman

And science must go on!

Tarrytown, N. Y. HELENE MAGARET

## Volcano on the Moon?

SHELLEY praised the moon as the "fair coquette of heaven." The telescope unhappily debunks this gross flattery of Cynthia's shining face. Her physiognomy is as pockmarked as if she had suffered a dozen doses of celestial smallpox since her birth some undisclosed billions of years ago. Astronomers call these blemishes "craters." The latest moon charts show about 90,000 of them, ranging from the immense ringed plain of Clavius down to the tiniest craterlets visible in present-day instruments.

One of the biggest moon-craters, Alphonse, has made the news lately. Alphonse, a huge mountain-walled plain with a central peak, is one of a chain of craters that lie almost dead center of the lunar face—a position very favorable for observation as Cynthia runs through her monthly changes of facial expression ("phases" to the elite). It is this central peak that now has the moon buffs agog. Let us see what the current "lunacy" is all about.

Dr. Nikita Kozyrev, a Russian astronomer working with a large telescope in the Crimea, claims that at 3 A.M. on November 3 he photographed the spectrum of a volcanic eruption taking place at the central peak of Alphonse. Later word from Moscow shows that Soviet scientists who examined the original photographs are convinced that we now have evidence of normal volcanic activity on the lunar surface. A large order! Do we have here another significant Russian "first"?

Western astronomers, prompted not by jealousy but by a healthy suspicion of Soviet claim-jumping in the scientific field, will remain skeptical of this eruption until there is further confirmation. Verification of volcanic action on the moon would everywhere be hailed a major discovery. Incidentally, the age-old conception of the moon as a dead body would receive a

crushing blow. Indeed that is just the claim that Doctor Kozyrev's compatriots are making.

Although Juliet complained to Romeo about the "inconstant moon," professional selenographers do not approve her love-prompted lament. Most astronomers have found the moon's face so unchangingly constant, except for the monthly play of sunlight and shadow, that they long ago gave up the observation of the moon to the amateurs, and turned their eyes to greener celestial pastures. To be sure, all sorts of changes have been reported in scientific journals. Observers have claimed that they spotted flashes of meteoric impact on the lunar surface or in its "atmosphere." Moonwatchers have spied strange lights or color changes on crater floors. There have even been accounts of supposed clouds and snowstorms on the moon. In these and all other purported indications of changes in the moon, the problem is to verify what has been observed. The observations have usually taken place near the lower threshold of visibility, where psychological factors deeply influence the interpretation of what the eye sees. It is easy to understand, then, why a true example of lunar volcanism would startle the astronomical gentry, especially if the eruption were supported by clear photographic evidence. It will still be a considerable event in selenography if it turns out that Kozyrev discovered not a volcano, but a heavy discharge of gas long trapped beneath the moon's surface.

Right now just about any geologist, physicist or biologist would give his eyeteeth to secure one genuine fistful of moon dust, rock or lava. So would the rocketmen, who must grow pale when they weigh the problem of making a successful landfall with a "telerobot" (not to mention a space crew) on that scarred, forbidding terrain of whose physical constitution we actually know next to nothing.

L. C. McHUGH



## BOOKS

### A Terrace Bounded by Curbstones

#### FROM THE TERRACE

By John O'Hara. Random House. 897p. \$6.95

Reviewers have been hard put to it to find some kind words to say about this most ambitious work of John O'Hara. The author himself found it much easier to be gracious while settling the laurel on his far from modestly bowed head. In an interview published in the *Saturday Review* (Nov. 20, p.15), he admitted that his writing "took an upward turn after *A Rage to Live* in 1948" and then confessed:

[*From the Terrace*] is the best thing I've ever done. The scope of it—fifty years of our country's most exciting history—is larger than anything I have tried before. Writing this novel demanded more wisdom, more patience, more craft—all of which comes from growing older. I thought about [the novel] for six years. It took me two years to write it. I feel that I completed what I set out to do.

There precisely lies the literary conundrum of the year—what *did* O'Hara set out to do? What he achieved may well have taxed his own patience, for the



reader must exercise monumental patience to finish the almost 900 pages, but the work most certainly did not summon forth any deeper wisdom than a cynical and sophisticated snobbery. It is equally sure that, far from "taking an upward turn" with *A Rage to Live*, O'Hara's writing—or perhaps it would be more accurate to say his concept of motivation—has become more tired, ingrown and boring.

Consider the gallery of characters in this elephantine book. Alfred Eaton, the "hero," comes from the small Pennsylvania town that O'Hara has anatomized in many of his books. Alfred rises—socially, financially—but as we follow him up the rungs of the ladder of material success, we also go leaden-footed

with him into a slough of moral degeneration, and there is no motivated connection between the two processes. Thrown in are vignettes of the "fifty years of our most exciting history"—World Wars I and II, Wall Street in and after the depression, "high" society, all of which O'Hara comments on with his often mentioned and still admired naturalness of dialog and fidelity to authentic details. But when the dialog and details add up to 900 pages of trivia, even O'Hara's "marvelous ear"—I think—has become more than slightly cauli-flowered.

Surrounding Eaton are dozens of characters, most of them much if not well married. Looking back on this array, I cannot recall, among the major characters, one couple that does not engage in the most casual adultery, each wife and husband knowing about and even expecting the infidelity. Within two minutes after almost any boy meets almost any girl, they are cheerfully planning where they will spend the night together. It's all done, too, with no callow embarrassment, no *gaucherie*, for O'Hara is always at great pains to tell us that these moral zombies are "ladies" and "gentlemen."

This is where the snobbishness of the book rears its puerile head. O'Hara is so fascinated with this world of phony values and culture that he seems to feel that these rare creatures cannot be judged by the standards we lesser mortals are struggling to preserve in this age of moral conflict. And the lack of moral standards is dramatized on page after page with a wealth of slyly insinuated physical details that run the gamut of aberrations that one would find in Kraft-Ebbing.

O'Hara has protested that no one can justly pin on him the label of writing smut. I pinned that label on him in reviews of *A Rage to Live* (AM., 9/17/49, pp.644-45) and of *10 North Frederick* (AM., 12/10/55, pp.307-8). I pin it on him again for this book and with an even surer sense that I am passing a justified verdict.

*From the Terrace* does not deserve this long review, save for the fact that O'Hara's name will rocket it for a time—briefly, let us hope—into best-sellerdom. But the length of this distasteful task finds justification in view of Fr. Robert Boyle's article in this issue and the edi-



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torial comment on it. There are dirty books. I am sure that Fr. Boyle would never give two thoughts to conducting a seminar on *From the Terrace*—not unless he wanted to waste his own and his pupils' time. HAROLD C. GARDINER

## Beyond the Rio Grande

### NEW HORIZONS IN LATIN AMERICA

By John J. Considine, M.M. Dodd, Mead. 322p. \$5

Father Considine has published this survey of Catholic life in Latin America just in time to meet the rising interest of North Americans in their brothers to the south. Of late we have been reading and hearing about the staggering prob-

lems that beset that continent: its lack of priests, of technicians, of capital—even of essential freedoms in certain quarters where hostile governments shackle economic, political or religious growth. Fr. Considine tells of those problems, but his volume will be appreciated particularly because he also tells of the remarkable achievements of that awakening world.

Many readers will be surprised to learn how modern some Latin American cities are—São Paulo in Brazil, for instance, which is as up-to-date as Kansas City and growing faster than Los Angeles. Catholicism is wide-awake in São Paulo, too, as we learn when we meet three of its citizens: Senhor Isnard, dynamic organizer of a flourishing laymen's retreat movement there;

Senhor Pires, an industrialist who runs his pharmaceutical factory according to the papal norms for social justice; and Narciso, a clerk who gathers the neighbors for a block rosary each day before the statue of our Lady.

For North Americans there certainly is an exotic side to our sister continent: its gauchos, its taciturn Indians of the Andes, its Caribbean islanders who practice voodoo. But the "new horizons" in the title of this book refers to the industrial centers to which people are streaming from backlands and farms. It refers also to places, once somnolent, picturesque spots far off the beaten track, but now bursting with life. The sounds of radio and TV, of trailer trucks and even jet-planes are shattering the 18th- or 19th-century quiet of those places and letting in the bustle of the mid-20th century. Will a Christianizing influence from their religious past mold the mighty potential of that surging population? Or will it be the pressures of materialism, of secularism and of communism that shape it? Fr. Considine shows by examples in most of the 20 republics what the native Catholicism of that world is doing to build a sounder future.

Informative statistics on the numbers of priests, parishes, religious schools and missionaries in Latin America round out this valuable volume. It is "must" reading for alert Catholics who want to know about the life of the Church in their sister continent. The Catholic Book Club has made an excellent choice in selecting *New Horizons in Latin America* as its December book.

EUGENE K. CULHANE

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## Over the Bent World

### CONCISE ENCYCLOPEDIA OF WORLD HISTORY

Ed. by John Bowle. Hawthorn. 511p. \$12.95

### THE LORD OF HISTORY: Reflections on the Inner Meaning of History

By Jean Danielou, S.J. Regnery. 575p. \$5

### ATLAS OF THE EARLY CHRISTIAN WORLD

By F. van der Meer and Christine Mohrmann. Nelson. 215p. \$15

The British talent for essays of analysis is displayed with remarkable compression in the 20 chapters of the *Concise Encyclopedia*. M. A. Jones, for example, explains U. S. history up to 1918 in five pages; J. Plamenatz surveys the

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world picture from 1914 to the present in 13 pages. It is not European parochialism that dictates such compression. The book has world history to cover; native cultures like those of China, India, Africa, the Near East and South America to set in world perspective.

H. G. Wells, Arnold Toynbee and others have done this kind of thing, but it is worth-while to see how Prof. Bowle's group did it. Bowle, a former don (now professor of political theory, College of Europe, Bruges) enlisted most of the contributors at Oxford University; four of them were formerly at All Souls College, Oxford's school of advanced historical study. Most of the book's authors seem to have worked with Bowle's thesis in mind: "Man, who emerged 50,000 years ago, has still, like the other animals, to adapt himself or perish."

P. R. L. Brown in his chapter presents New Testament events, including the Resurrection, as historical, but then he adds that the historian, unlike the theologian, "does not deal with the relations of God and man, but with the relations of men who are limited to the narrow horizon of their generations and moved by pressures which they can never fully understand. To him the rise of Christianity, like any other profound change, is a blind revolution." In that confined context most of Bowle's collaborators obviously strive for a detached, all-embracing view of events.

Prof. Bowle draws these conclusions from the survey: Western initiative has created the technological basis of a world civilization; mankind is moving toward a new adaptation to supranational facts, a new civilization which draws its vitality from the many great cultures and different climates described in the survey; the new civilization transcends traditional power politics and the ideological conflicts of our time.

Père Daniélou would probably class Bowle and many of his group with Voltaire, Condorcet, Hegel and Marx, who held the theory of indefinite progress in civilization. Daniélou demolishes this optimistic philosophy; he sees more validity in pessimistic analysis (Augustine, Pascal, Kierkegaard and the 20th-century tide). But Daniélou is not pessimistic, and he goes far beyond optimism. His *Reflections* (which Nigel Abercrombie has translated very well) culminate in hope, "the specific virtue of life in the time-process." Daniélou draws these conclusions: The final object of hope is the final destiny of the world and of the whole human race; Christianity is a call to work for the salvation of the world, and that work is participa-

tion in history; Christianity is not only progress but is in itself the goal of progress because the Incarnation is the ultimate, unsurpassable fulfillment of things.

Prof. Bowle would, no doubt, put Daniélou's work in the category of theology rather than history, and the whole of Part III (the virtues of a Christian in a time of crisis) he would probably regard simply as spiritual reading. Bowle would probably agree, however, that Daniélou's introduction is one of the most profound essays on the conception of history produced in our time. From this point of view, the rest of the book is a patchwork of footnotes to the introductory essay.

Daniélou's basic theme is that history consists of the mighty works of God and the sacramental activity of the Church, foreshadowing and preparing the eschatological events to come at the end of the world. For him, as for Irenaeus and Gregory of Nyssa, the history of salvation embraces the totality of history. He explains the biblical and liturgical themes which have symbolic significance in the history of salvation. Along the way there are enlightening comments on the writings of Simone Weil, René Guénon, Karl Barth, Albert Schweitzer, C. H. Dodd, Rudolf Bultmann and many others. This is a basic book for students of theology, history and missiology.

All, no matter what their theory of history may be, will surely welcome the *Atlas of the Early Christian World*. The work of van der Meer and Mohrmann (University of Nijmegen scholars) is a masterpiece in every way.

In Prof. Bowle's book the 160 pages of black and white illustrations, the 16 full-color pages and the numerous maps are of great help, but many of them are at an awkward distance from the text they illustrate. The *Atlas of the Early Christian World* presents a running commentary on the first six centuries of the Christian era with all of the 620 gravure plates in close proximity; you can see at every step the people, places and objects you are reading about. There are 42 six-color maps, some of them astonishing for their detailed information—you can track down, for example, every diocese in the early Christian world, century by century.

The photographs in the *Atlas* are generally so good that details come out well under the magnifying glass, but most details one would want are presented in enlargement. The commentary is far from being merely a catalog. The book was produced for the average intelligent reader, but every scholar of the

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period will want it too, and no library should be without it. Prof. H. H. Rowley, the Old Testament sage of Manchester University, uses the word: "magnificent" and "unique" to describe the *Atlas* in a foreword. His own translation of the work from the original Dutch, with Mary F. Hedlund, is excellent. WALTER M. ABBOTT

### RELIGION AND THE STATE UNIVERSITY

Ed. by Eric A. Walter. U. of Michigan. 321p. \$6.50

This collection of essays was published in preparation for a conference on that theme to be held Nov. 16-19 at the University of Michigan, under the sponsorship of the Centennial Committee of that university and in cooperation with the National Conference of Christians and Jews.

I do not know if a better volume has been written on the subject but this one will certainly qualify among the best. In his preface Editor Walter defines the purpose of the book: it deals with "the problems that arise in developing curricula in religion, and in finding a place for religious worship within the university itself." This statement, in itself, says volumes about what has been happening in State universities in the last decade.

The chapters run the gamut from "the making of a pluralistic society" (in three views) to "campus myths"; through a definition of the State university, legal problems and the relationship of religion to the disciplines, to an analysis of the student community in all of its moral, religious-pluralistic and cosmopolitan complexity. The result is an impressive array of the perplexities, confusions and concerns of educators and churchmen alike.

That both parties are genuinely interested and concerned about this problem is undeniable. The gains since World War II are too impressive to leave much doubt. Yet there is still an uneasy alliance of church and university. One is reminded of the parable of the porcupines (is it Schopenhauer's?) in the cold of the forest who wanted to get close enough to keep each other warm, but not so close that they would prick each other.

Time and time again, the writers affirm the cardinal importance of religion in the academic enterprise. In fact, this theme appears so often that one detects an almost apologetic note. There is more than a hint that any suggestion that religion might have some contribu-

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tion to make would be received with uneasy grace by many of the disciplines. There are some disarming admissions to the effect that neither the university nor the religious groups in our pluralistic society have been strikingly effective or know too well how the Judeo-Christian heritage fits into the educational scheme of things.

The differing views of the various religious traditions about how the study and practice of their religion should be pursued, the amazing variety of patterns, both in religious education and education and religion, and the caution with which educators approach the problem, give some notion of how the situation is fraught with difficulty. At the same time, the fact that there is an awareness of these problems indicates something of the promise and openness which may make possible a solution or solutions. The very publication of this volume is a sign of hope.

This reviewer found the chapters on religion and the disciplines to be most rewarding. Theodore Greene's chapter on "Religion and the Humanities," while making clear many of the difficulties, is a masterful statement in capsule form of educational philosophy. Paul Kauper's chapter ought to ease many of the fears on the legal question. George Shuster's essay points up vividly the vacuum in professional education.

In an age of rapid expansion of higher education, the publicly supported institution of higher learning is playing and will play an increasingly significant role. A culture concerned with its moral foundations of character and spiritual heritage needs to pay serious attention to the problems and quests indicated in this book. No educator or churchman—lay or clerical—can afford to neglect it.

LUTHER H. HARSHBARGER

#### THE SOUTHERN CHRISTMAS BOOK

By Harnett T. Kane. McKay. 337p. \$4.95

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Hawthorn. 96p. \$2.95

Mr. Kane's book is a warm and vivid account of the manifold Christmas celebrations in the States of the South. Through long and detailed research as well as through personal observation the author has collected an astonishing number of local traditions, which he presents in a fascinating panorama of reports, quotations, legends and descriptions. For the student of medieval folklore almost every page provides interesting evidence of how on Ameri-

can soil these customs suddenly rose into flame from the embers of ancient immigrant lore.

Apart from a few minor inaccuracies (such as the origin of Christmas tree and the significance of Santa Claus), the historical background of modern Christmas customs is clearly and correctly explained in a delightful book, written with warmth and great kindness.

The second book contains a collection of Bob Considine's Christmas articles written for the press in recent years. His familiar and appealing style makes the little chapters a delightful reading experience. The practical reflections about Christmas and Christmas celebration (office parties, greeting cards, commercialized presents, etc.) contain much appropriate inspiration towards a better, more meaningful observance of the great religious feast. So do his "less practical" thoughts on general charity, the brotherhood of all men, Christmas spirit throughout the year, world peace and allied topics.

It was a happy idea to reprint these articles in one small, attractively bound and decorated volume and to publish them as a Christmas book.

FRANCIS X. WEISER

#### THE FAITHFUL AT MASS

By William S. Abell. Helicon. 118p. \$2.75

The liturgical movement has achieved one of its principal ends: intelligent lay interest in the worship of the Church. An eloquent manifestation of this trend is William Abell's little manual on the Mass. A lawyer and head of a family, he felt that current Mass manuals for young people were not as effective as he desired—and so he wrote one of his own. The result is splendid.

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C Commerce	IR Industrial Relations
D Dentistry	J Journalism
Ed Education	L Law
E Engineering	M Medicine



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## Our Reviewers

The principles in his *Tenets for Readers and Reviewers* (America Press, 25¢) are brought to bear by HAROLD C. GARDINER, S.J., AMERICA's literary editor, on John O'Hara's latest novel.

Memories of his extended trip through Latin America last spring provide EUGENE K. CULHANE, S.J., AMERICA's managing editor, with good background for his assessment of Fr. Considine's volume.

DR. LUTHER H. HARSHBARGER is chaplain and co-ordinator of religious affairs at Pennsylvania State University.

An evaluation of history demands a knowledge of philosophy as well—theological training, too, is a help. WALTER M. ABBOTT, S.J., an assistant editor of AMERICA, studied philosophy and theology at Weston College, Weston, Mass., and ancient history at Oxford University.

delightfully much about the Mass which they did not know. Pastors conducting adult instruction classes will surely find the work most helpful for their purposes.

The value of the book consists in the fusion of piety and knowledge, the *pietas literata* desired by the schools of the late Middle Ages. It is written to appeal to the general reader, avoiding both pedantry and free-floating sentimentality. Its appearance is a proof that the American laity is coming of age both liturgically and theologically.

GUSTAVE WEIGEL

## TELEVISION

One of the most deplorable effects of television has been its intrusion upon social conversation. Since the small screen became a fixture in most American homes, it has too often taken the place of an exchange of ideas within families and between hosts and their visitors. Instead of discussing the state of the world, mutual problems or interesting experiences, many of us have found that we pass hours, among stimulating companions, in silent contemplation of electronic nonsense that contributes little or nothing to our enlightenment or entertainment.

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bers of its audience has been demonstrating its own awareness of the value of interesting talk. Some of the most widely discussed telecasts of recent months have shown that spontaneous chats between persons with something to say can be fascinating.

The idea is not a new one. It has been used for years with success on panel programs such as "Meet the Press." The series of interviews that were conducted by Mike Wallace also owed their appeal, to a great extent, to the fact that they offered unrehearsed views from personalities who were either distinguished or notorious.

In the New York area the conversational concept has been extended recently in a series of programs called "Open End" on WNTA-TV (Channel 13). There is no set time limit for this Tuesday night presentation. It starts at 11 P.M. under the guidance of David Susskind, a successful TV producer, who also is an intelligent and articulate moderator.

The program ends when Mr. Susskind feels that he and his guests have run out of provocative ideas. One program in the series, on which seven television playwrights appeared with the host, lasted for two hours.

Politics, business and the arts have been among the subjects covered on these "Open End" discussions. Some of them have made news of national interest. The one in which the playwrights participated was, perhaps, the most revealing of the series.

The authors were in general agreement that TV drama had reached a rather low state. They offered various reasons for this conclusion. The villains, it was said, were sponsors, networks, advertising agencies and the critics.

Some of the remarks directed at the critics during the discussion were angry and irresponsible. But exceptions also were taken sincerely and intelligently to the practices of some of those who review programs for the press.

One need not have been in agreement with what was being said. The playwrights were being given an opportunity to air their views on a subject that long had been a source of irritation to some of them. One suspects that they would have been more eloquent and forceful if they had been able to devote more time to preparation of their grievances. But the fact that they had a chance to speak up in public was a healthy development.

The art of conversation also was practiced effectively in a series of visits by Jackie Gleason to Arthur Godfrey's program. The exchanges between these

## Public Schools and Moral Education

Neil Gerard McCluskey, S.J.

The effort of public schools to inculcate a philosophy of values has been complicated by the degree of religious pluralism in America. Father McCluskey studies this problem through an analysis of its treatment by three influential American educators: Horace Mann, William Torrey Harris, and John Dewey.

His book is grounded on these assumptions:

- that American society has insisted historically, and continues to insist, that the public school take a proper responsibility for the character formation of its children.
- that the thinking of Mann, Harris, and Dewey on the problem of values has had a profound influence on the conception of character education in the public school.
- that the 1951 statement of the Education Policies Commission of the National Education Association, *Moral and Spiritual Values in the Public Schools*, is peculiarly representative of the thinking of important agencies that formulate, apply, and administer policies for the public schools and that are today trying to define the role of the public school for character education in our religiously pluralistic society.

The American people, Father McCluskey concludes, "have charged the common school with a responsibility for character education, but they do not have a common view as to what this entails." His comments on the present efforts in regard to this impasse and his recommendations for its resolution will be of vital interest to all who are concerned with education in the United States.

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two television stars, freed temporarily from the necessity of following a fixed comedy format, were often witty and enjoyable. There should be more of this kind of relaxed humor in the future.

J. P. SHANLEY

## MUSIC

The third convention of the American St. Gregory Society, meeting in Cincinnati in 1917, adopted the following measure: "Resolved: that all members be requested to remove this [St. Basil] hymnal from their libraries and prevent, as far as possible, its further use."

This was an outspoken indictment for those days, but like other blacklistings that have been proposed by high-minded church musicians of the past two generations, it apparently didn't disturb the consciences of more than a scattering of choirmasters. Even now many parishes continue blissfully to sing the "old favorites," unaware that new musical winds have blown across the land. Several years ago, however, the American Fathers themselves decided to take the situation in hand, and a complete and much-needed revision of their hymnal now appears under the title of *New St. Basil Hymnal*.

Fr. Peter Sheehan, energetic and capable, enlisted the services of a large number of experienced musicians and entrusted the general editorship to Edward C. Currie of Boston. Actually the new book is more than a revision: for all intents and purposes it is a new compilation—new tunes, new texts, new musical settings. Though the hymns were gathered with a view to congregational singing, many of them are also suitable for choir use. With such outstanding features as chant accompaniments by Dom Jean-Herbert Desroquettes, a unison Mass by Healey Willan and a generous amount of service music, the book can be set up as a standard for American hymnals of the next fifty years. Even the wary officials of the St. Gregory Society have given it their approval.

For some forty years now, the Pius X School of Liturgical Music has been a sort of beacon light in our country, drawing to it both laity and religious who are eager to learn about the Church's music and its use. In Sept., 1957, the staff and students of the school appeared on five successive Catholic Hour broadcasts, explaining various phases of Catholic liturgical music and providing apt illustrations sung by the students. The chant was performed

under the expert direction of the late and much lamented Solesmes authority, Dom Ludovic Baron, and the harmony music was directed by the enthusiastic and versatile Boston conductor, Theodore Marier. These programs have very fortunately been transferred to an economically priced album of three LP's, with the sixth side containing excerpts of Dom Baron's lively lectures. The high quality of the musical renditions is typical of the work and standards that the Pius X School stands for, and one hopes that this album will make its way into the homes of many choirmasters who will perhaps never be able to make the trek to New York. (Album obtainable from McLaughlin & Reilly Co., Boston, or from the Pius X School, Purchase, N. Y.)

### December Roundup

Christmastide calls for a quick glance at some of the many distinguished albums recently released.

*Christmas in Austria.* A dozen *Weihnachten* carols sung with youthful freshness and charm by the Vienna Boys Choir. These youngsters do not specialize in novelty songs and effects as the Little Singers of Paris do; but they could teach their French cousins many a les-

son about purity of tone and good vocal production (Capitol).

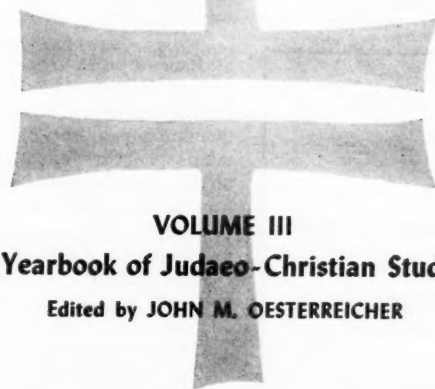
*Coppelia.* The lilting music of Delibes' complete ballet comes from the Minneapolis Symphony Orchestra under Dorati. Few musical scores fall as pleasantly on the ear as this one, and the sparkling orchestral colors make one all but oblivious of the fact that this is only half the show (Two Mercury LP's).

*The London Symphonies.* The first half of Haydn's 12 best-known symphonies are presented in one of the truly memorable symphonic releases of the year. Sir Thomas Beecham, long ranked as a leading exponent of Mozart, here turns to the unfading music of Mozart's respected friend with its well-bred urbanity, colored now by moments of dramatic utterance, now by wit—and always by surprises (Three Capitol LP's).

*A Child is Born.* The Trappists of Gethsemani Abbey, Ky., have devoted much time and energy to perfecting their singing of the Church's prayer. They join here in a reverent offering of Cistercian chants selected from the Advent liturgy and the Christmas Office and Midnight Mass (Columbia).

*Christmas Concertos.* Few works in the history of music have caught the

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tenderness of Christmas as intimately as a series of string concerti written by Italian composers of two centuries ago. Corelli left the inscription "*fatto per la notte di Natale*" on his famous concerto; and similar titles are found on works by Locatelli, Torelli and Manfredini. All four are included in a rewarding album produced by Vox.

*Concerto No. 2* (Saint-Saëns) and *Symphonic Variations* (Franck). Artur Rubinstein continues to devote himself and his unfailing talents to the 19th-century piano literature, and presents now the two finest works of late French Romanticism. The clarity of the piano tone and the polished brilliance of the playing are just what these elegant works need in order to come alive (Victor).

*Great Moments in Opera.* For the opera lover who likes the cream without the puff, RCA has culled through its extensive files and put together a collection of virtually all the great Verdi and Puccini arias. One seldom meets names like Albanese, Bjoerling, De los Angeles, Merrill, Milanov, Pearce, Peters, Tozzi and Warren boxed in one album; but they are all here, along with several world-renowned conductors (Two Victor LP's).

FRANCIS J. GUENTNER

## THE WORD

*So may the peace of God, which surpasses all our thinking, watch over your hearts and minds in Christ Jesus* (Phil. 4:7; Epistle for the Third Sunday of Advent).

St. Paul's Epistle to the Philippians was written from prison. It is, however, a serene and happy letter. We may well imagine how a temperament like Paul's, intense, decisive, energetic, fiery, would chafe under the immobility of even mild imprisonment. But the kindly Christians of Philippi have sent him a gift, money or whatever, and Paul is touched. All the deep warmth of that great apostolic and truly human heart overflows in the short Epistle which is his note of thanks to the good people of Philippi.

The happy, almost tender passage which, in the gracious wisdom of Holy Mother Church, makes today's Mass-lesson is all consolation. The Philippians are not to be downhearted, but joyful. They are not to worry. They must be agreeable and considerate neighbors to their neighbors. They will pray confidently to God, not forgetting to be grateful for past blessings. And so they

will be at peace, in the peace of God, which surpasses all our thinking.

Another Christmas approaches. Once more, and in a real sense, God our Lord bestows upon us, pent up and confined in this world, the loving gift of His Son: *God so loved the world, that he gave up his only-begotten Son.* Let us emulate the contentment of captive Paul, and let use likewise heed the gentle counsel he addresses to his Philippians.

But surely it is mere rhetoric, and dismal rhetoric at that, to make a prison-house of this world of time? Is not such dark analogy most un-Pauline, and does it not come ill on the rose-tinted Gaudete Sunday?

The true question is somewhat different. Is it really gloomy, is it actually "beat" to regard mortal life as a state of temporary confinement? Or is the observation simply factual, like saying: "Today is Thursday"? Man is a soaring creature, and he is manifestly limited—*cabin'd, cribb'd, confin'd*, according to one reputable commentator—in any number of ways. At the moment, to use a solitary example, man is engaged in a splendid effort to escape from his native planet; to what ultimate effect, no one knows. It is endlessly fascinating that the rational animal generally shows far more interest in and enthusiasm for any possible *terminus ad quem* ("Where's that travel-folder?") than in and for the *terminus a quo* ("We never seem to get out of the house anymore"). The beautiful land of where-I-am-not!

In a higher, supernatural sense the point we are urging stands beyond question. Holy Mother Church, in one of her best-loved liturgical prayers, pleads with the Virgin Mother of God: "after this, our exile, show unto us the blessed fruit of thy womb." A man might be exiled to a rather pleasant place, but he still will not regard himself as being at home. Mortal life is indeed the wondrous and exciting and rewarding thing described by the romantic optimists. But it continues to be mortal; it is emphatically confined in that pulverizing sense. And anyone who, since last Christmas, has experienced deep sorrow will be inclined to agree that it grows daily more difficult to feel finally and solidly and merrily at home in this ambiguous world.

Yet here is imprisoned Paul, the truly paradoxical because truly supernatural man: *Joy to you in the Lord at all times; once again I wish you joy . . . Nothing must make you anxious.* And if anyone cry, in his stinging exile, "But why?"—the answer is at hand: *The Lord is near.* It is the third Sunday of Advent.

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